

THE

MISSIONARY HERALD.

VOL. XXXIV.

DECEMBER, 1838.

No. 12.

American Board of Commissioners for Foreign Missions.

Indian Archipelago.

JOURNAL OF MR. ENNIS ON A TOUR IN SUMATRA.

[Concluded from p. 408.]

Arrival and Detention at Rumah Tinggi—Language and Writing of the Batta.

Oct. 5, 1837. On our way we met a chief with about twenty followers, who was also on a journey from a distance. He saluted us most cordially, and stopped to have a short conversation. As is usual in these countries, he and his followers were all well armed, and his own person was profusely ornamented with beads, ivory rings, etc. After examining me very closely, he expressed his surprise that I had no weapons, neither sword, spear, nor gun! This has been a wonder during my whole journey. At Natal inquiries were made, what weapons I intended to carry? To their astonishment, my guide said, none. Along the way, he informed me that again and again, when not in my presence, they exclaimed, "What! does Tuan have no arms?" It is something they have never seen before.

During the day, as we passed over the plain, many villages appeared in different directions; and after a walk of six hours, we stopped at one where we hoped to rest and spend the night. The chiefs received us with every token of friendship, and my guide, the Ankola chief, soon informed them who I was, and told them of the great conference I had held with the chiefs of Mandeling. I also spoke somewhat on the object of my coming, which was interpreted in Batta, as they understood very little Malay.

They seemed pleased and hoped I would teach them many things.

6. Continued our route. The open plain gradually became lost in a more undulating and woody country. As we went on, the woods increased, and branches from the mountains on each side very nearly approached each other, thus forming a small neck in the valley or plain, and separating the district of Mandeling from that of Ankola. In six hours we arrived at the campong of the chief who was my guide. It is called Rumah Tinggi. A house was prepared for me, with rice, chickens, green Indian corn, salt, and some fruit.

At the village mentioned above, intelligence was received soon after the arrival of Mr. Ennis, that the Tombusi people had attacked some of the Batta settlements on the route which he was purposing to pursue, which would render the immediate prosecution of the journey in that direction very hazardous. While detained, he writes—

9. Every thing in connection with my journey remains in the same uncertainty. The chief having arrived at home, where he has not been for two weeks, is constantly amused with cock-fighting, talking, eating, drinking, and sleeping. So he seems rather disposed to stay for a while where he is, than to take any thought about going on our tour. In truth, I suspect he is secretly pleased with the intelligence that the way is obstructed. As I do not yet think it my duty to give up this journey through Ankola, nothing is left for me but quiet submission. Moreover, here I can read the word of God and pray; and living alone in a Batta campong, far away from any Europeans, I may learn more respecting the people, and form a better

idea of their condition, than I could otherwise obtain.

The language of the Battas is soft and easy of utterance. The whole structure of it, in its words, idioms, suffixes and prefixes, bears a near resemblance to the Malay. Both have evidently much the same origin and history. The Malays, since their conversion to Mohammedanism, have adopted the Arabic system of writing, and lost their original alphabet; for an original alphabet of their own they probably must have had. The Batta alphabet and mode of writing is every way superior to the Arabic. The letters are more simple, more easily formed, and more easily distinguished from one another. The vowels are placed on the regular line, and not as in the Arabic, above and below. The number of Arabic vowels is only three, which in Malay must express about twelve distinct vowel sounds; whereas in the Batta, to express the same number of vowel sounds, they have seven vowels, besides one corresponding to our (a), which is always understood to accompany every consonant, unless some other vowel be expressed.

I have been surprised to see with what facility the Battas write. With a large knife, which they generally carry with them, they cut down a piece of bamboo-cane, and with the point of a smaller knife or dagger, which is always in their girdle, they immediately write on its green smooth surface. Their choice books are made of the inner bark of a tree, and written with a composition resembling both our ink and paint. The strip of bark composing one book, is sometimes twenty feet long and six inches wide, and folded together at every four inches of length. About twelve men in this village, containing 300 inhabitants, can write well. Others can write indifferently. All who can read can also write, though in general neither the Malays nor Battas can read as fluently as ourselves, simply because they have not the slight improvement of leaving a small space between the words, and of marking the sense by means of stops. The women are never taught to read. Mr. Marsden intimates that one half of the Battas can read; "but," says Mr. Burton, "we imagine he must have been misinformed. In the villages round the Bay of Tapanooly, containing from 200 to 1,200 inhabitants each, the proportion of readers seldom exceeds, we believe, one in fifty; nor is it greater in the plain of Selendang."

The subjects of their writing are as follows:—Epistolary correspondence,

poems, history, laws, and treatises on various subjects, such as agriculture, medicine, religion, war, and even astronomy. Their books are filled, however, with omens and signs, which are regarded as sure grounds of dependence.

Mr. Ennis then gives a copy of the Batta calendar, which he copied from a book in the possession of the chief, who gave also some verbal explanations.

Of their written laws, it is said by Mr. Burton that "they have no code which is universally received; but in most of the districts is found one or more books of laws or usages, which vary in their weight of authority, according to the estimation in which the person who first committed them to writing may be held." They are analogous to our books on common law.

Epistolary correspondence is quite common among the Battas, not only on matters of business, but also on those of love and friendship. The letters are generally written on bamboo cane, and for the purpose of secrecy, the cane is sewed up and sent in a small narrow bag of rice. The present of rice is a token of regard.

Their poems are of different kinds, and often learned to be repeated from memory. Some are of an epic character, recording the deeds of their heroes. Others seemed to be of a more didactic kind. But the kind called *pantun*, which is also possessed by the Malays, seems to be most common. It is composed of stanzas of four lines, the first two expressing some fact, and the last two some sentiment illustrated by the fact. As Mr. Burton lived about three years among the Battas, I subjoin his remarks respecting it, though in the districts I visited there was not so great a use of the *pantun* as he describes where he went himself. He remarks, "They seldom commit them to writing, but to the lover, the orator, and all who are desirous of distinction in their public entertainments, it is indispensable to have their memories well stored with them. To sing them in alternate contest, is an amusement of which they are extremely fond, and which will be often supported by two young persons to the entertainment of a numerous meeting for ten or twelve successive hours, without either of them appearing at a loss for a reply. But it is not only on set occasions that the *pantun* is employed. They use them largely in common conversation, to give weight or point to their remarks. And

so well are their memories supplied, that scarcely any subject can be started for which they have not an appropriate answer. They arrange them in four classes,—for lovers; for the instruction of the young; for the poor; and aspirations to their gods.

*Incursions of Wild Beasts—Begu Feast
—Agriculture and Manufactures.*

10. In walking out this morning I was surprised to see the devastation which an elephant made last night around our village. He had gone through the fields of rice and corn, eating off the tops of both, trampling it under his feet, and tearing down the fruit trees. He had come from the mountains on one side of the valley, and after satisfying his appetite went across to the other. This is one of the wildest spots in the whole Batta country. Being on the line between Mandeling and Ankola, where the mountains on each side approach very near each other, it is but little inhabited, and generally covered with forests, rendering it wet and swampy, and a free range for the wild animals. The wild cat, the tiger, the rhinoceros, the hippopotamus, the elephant, the deer, the wild hog, besides many other species, are found in Sumatra. In the Lampong country it is said that as many as one hundred elephants are sometimes seen together. The rank vegetation of this equatorial country furnishes them an abundance of food, and the dense impenetrable forests give them a secure habitation, even in the vicinity of man. At Padang the chief keeps a rhinoceros for his amusement. Near the same place where I spent a short time, the tigers prowled around our house, and one night took a dog from under the house of a servant. The next night, one took a cat from the same place. A few evenings after, we heard another kill a deer within a few hundred yards of our door. At Natal in the environs of the village, seven natives were killed by the tigers in one year. They are very dangerous in many parts of the island, and the mountains, every where in the near vicinity of civilization, afford them a safe retreat. In the Rajang country, when a tiger enters a village, the people through their superstitions, make it an offering of choice food, and never attempt to molest it. In this way the great destroyer contrives to tear many in pieces every year. Here I have been repeatedly advised not to go beyond the walls after sunset. These walls are common around all the

Batta villages, and serve for a protection, both against beasts and men. It is composed of three high fences, two feet from one another, which are fastened together, so as to form a single wall. The intervening spaces are filled with vines and bushes, knitting the whole closely and firmly into one mass.

11. To-day I witnessed one of the principal ceremonies of the Batta religion. It was an offering made to a *begu* and a feast held to his honor. A large number of people were assembled in a private house, in which I heard music and a very singular kind of howling. I asked what it meant, and was told that a *begu* had entered into one of the priests, and that they were about to hold a feast. On ascending the ladder and entering the house, I saw the priest sitting on a mat in one side of the room. His hair was combed and anointed and hanging down disheveled over his shoulders. His whole frame trembled and shook like a person in a violent fit of the ague. At short intervals he uttered a most singular noise. Superstition, or a state of departure from God is the same in all ages. Nearly 3,000 years ago it was said, "Seek ye unto such as have familiar spirits and unto wizzards, that peep and that mutter." Before the priest, or as he was now called, the *begu*, were placed a great variety of fruits and other eatables. These were offered by holding piece after piece a short time before him. The pieces were then laid aside, and reserved for the feast, which was soon to follow. Three or four young unmarried females had the principal agency in the whole proceedings, and it seemed to me that they were in this instance the prime movers of the whole affair.

12. My stay in this small village and in this dreary part of the country is growing tedious. The chief seems to be very little concerned whether we proceed soon or stay here a week longer. I try to commit myself and my journey to Him who has so dear an interest in his people. Perhaps by my delay he intends that I shall diffuse sentiments here which shall hereafter ripen into fruit. Every day I try to hold religious conversation with the chief and with the others who understand a little Malay. The impediments, however, are numerous. Sometimes they are disposed to dwell a little upon heavenly things, but soon they slide down to speak of things of the earth. The young men give me the most encouragement. The evenings are beautifully moonlight, and as I walk backwards and forwards for exercise in

front of my door, they often collect around me in large numbers. Their curiosity is very eager to have me tell of things in my own country. Having paid some attention to learning their language, they have become very fond of amusing themselves in learning mine.

In the arts and in agriculture the Battas have made but little progress. Here and in Mandeling they are rather behind the Malays. Though in the Toba part of their country, from the accounts of Messrs. Ward and Burton, their advancement, in all that pertains to civilization, is greater than here. In this mild climate, where their physical wants are so few, and where a fertile soil and luxuriant vegetation supply so large a proportion of these wants, their powers are not called forth and improved by exercise. In this vacant, idle state, sensuality and a fearful superstition have free power to depress and darken their minds. Their best manufactures are in cotton cloth, and in iron.

In their fields of rice and corn they use the hoe, and also the plough drawn by a buffalo. In cultivating rice they water their fields by artificial irrigation. Their domestic animals are the horse, the cow, the buffalo, the goat, the pig, and the dog, and cat. Chickens and ducks are common. Their houses here are built of bamboo-cane, with pillars of wood. In size they are about fifteen feet long and ten wide. This side the mountains, all that I have entered have but one apartment; while on the other side, all I saw had two. In the Toba country they are said to be large, well built of timber, and several families in general live together in the same house.

Employments—Dress—Journey to Tapanooly.

Industry among the men is not common, though they generally labor enough to supply the small circles of their simple wants. I saw nothing like distressing poverty and not a single beggar in their whole country. The women are very industrious. I was surprised to witness day by day their constant, patient, and often cheerful toil. Not unfrequently I heard them up at day-break, pounding their corn into meal, and beating the husk off their rice. About sunrise they go regularly to fetch water for family purposes. And at sunset, as it grows cool, the women are again seen with their bamboo vessels fetching water, and afterwards pounding their corn and rice. Their unmarried daughters, even the lit-

tle girls, assist; and as these have perhaps a dozen brass rings round their necks, and the same number on their arms, at every strike they make a jingling noise, which salutes the ear from every quarter of the village. At different times during the day, they are seen spinning their cotton, dying, drying, and reeling their yarn, and weaving it into cloth. In the evening the young men amuse themselves in beating the drums.

The principal labor of the men is to cultivate the fields; and then they generally have their wives and daughters by their side. The fields are near their villages, and each proprietor has a small house on the border of his field, where they spend most of the day during the time of cultivation.

The dress of the Battas is in general like that of the other nations of the Archipelago. The lower dress of the men is either short trowsers or the *sarong*, which, like a frock, extends from the loins downwards. Their upper dress is either a *badju*, resembling a coat, or a *selindong*, resembling a shawl. Their feet are always bare, and their head-dress is a handkerchief neatly tied on, or a close thin cap. The women generally wear the sarong only, which reaches no higher than the waist, and often it is only two feet in length. This is also the case in Borneo, Bally, the Nias and Poggy islands, and probably the larger number of islands of the Archipelago.

After having been detained at the village of the Batta chief seven days by the report of enemies on the route proposed for him to pursue, the chief decided to continue the journey towards Tapanooly. Owing to the marshy and unhealthy character of the country around the village where Mr. Ennis had been detained, he found himself seized with chills and fever a day or two before his departure from it; which, as his journey was to be made on foot, caused him to anticipate a period of suffering and peril before he should reach the place of his destination. The journal proceeds—

14. At ten this morning we began our journey. The chief has several followers, and a number of persons have joined us, who go the same way. So our company amounts to thirty or forty. The first half hour of our walk was rendered melancholy by a young woman who followed us weeping very loudly. Her elder sister had lately married, and now she was going with her husband to Tapanooly. She followed us near a mile, with undisguised affection and sorrow,

crying and lamenting so as to be heard at a great distance.

A walk of six hours brought us to a village where we are to pass the night. The chief has provided me a house, and supplied me with abundance of rice, sweet potatoes, corn and fruits. He wonders at the very strange nature of my errand, and seems unable to comprehend it. But he treats me kindly, and he and his people exhibit all we need wish or expect for a beginning—a simple and sincere attention to what is said. How they would receive the gospel depends entirely upon the gift of the Holy Spirit. So far the Battas have come up to our best expectations; and if the church does not forthwith extend her hand to pluck them as brands from the burning, she will most certainly have no excuse.

I have had another attack of chills and fever, and my walk to-day was painful. To-night I lie down amid a host of vermin, but I thank God that as yet these things do not move me. We may give our bodies to be burned and not have charity; and for myself, I feel that my most painful necessity is for more of that spirit of love which dwelt in our Lord.

On the morning of the 16th, I was quite ill and unable to walk any further. Still I felt not the least alarmed. When I informed the chief and the party, they seemed to sympathize with me, and knew not what to do. We were far in the interior of the country, and there was at least seven days journey between us and Tapanooly. For them to carry me that distance would be impossible. To remain where I was in a new country, to which I was not accustomed, and without medicines, seemed likely to hasten my disorder and terminate my life. But God is rich in mercies, and out of the depths of Sumatra, where I cried unto him, he heard me. In all that concerns us he sees the end from the beginning, and in his tender love makes suitable provision for our necessities. Under him, I determined to depend on the inhabitants of the country—the savage Battas, as they are wrongly called, for relief. I found I had sufficient money with me to pay a moderate compensation for being carried; though for an individual there to be carried such a distance was something unheard of. When I informed the chief that I should be able to pay the people of the different villages for carrying me on the way, from one to the other, both he and the Malay officers said that after proceeding two days further, the way was so bad that I could not be carried. Then I told him we would go as

far as possible and see. So he spoke to the chief of the village, who called eight men to bear me to the next. Out of split bamboos they made a place for me to lie upon, and this was fastened under a long pole which they laid upon their shoulders. I lay upon the bare wood, but I had a small pillow with me, which was a great comfort. Nothing, however, screened me from the rays of the hot sun, nor from the showers of rain when they might occur. Still I was happy. My fever, the seven days' journey before us, and myself, I knew, were at the direction of Him who had projected the great enterprise to which my life was devoted. My greatest uneasiness was a hard ungrateful heart.

The country through which I passed on the 16th and 17th is the most populous part of Ankola. The scenery was not uninviting; and although I was in a reclining posture, I could turn my head and look around. Every where there appeared marks of the devastations made by the Malays of Rau and Bondjal, and more lately by the people of Tombusi. Large fields, which once had been cultivated, were now becoming overgrown with wild vegetation. The population had been dispersed and greatly decreased, though still it was large. A Dutch garrison has of late years been established, and hereafter we may hope all will be quiet. On the evening of the 16th the northwestern boundary of Ankola, came in view. It is a large hill or mountain, which separates it from Toba. Through this mountain there is a spacious level pass, and the people are constantly coming and going. From this part of Ankola also can be seen the way to Tombusi; and a little farther to the northwest, on a parallel with Tombusi, can be seen the situation of Padang Lawi, "the wide field," which is said to be a large, fertile, and populous district. Ankola, therefore, is somewhat of a central district, having Mandeling at one end, and Toba at the other, and on the northeast Tombusi and Padang Lawi. These circumstances with its vicinity to Tapanooly, and its own importance, render it a favorable missionary field. I saw many of the Toba people in this district, and it seemed very plain that I might go thither.

After arriving near the northwestern boundary of Ankola, we turned our course, and came as directly as possible down to the sea; from the shore we passed over the bay of Tapanooly to the small island of that name. This we did in seven days. The difficulties which at

first loomed up in the weak imaginations of the chief and Malay officer, who were my guides, disappeared, step after step, as we advanced. The Lord evidently smoothed my way. Every day we calculated how far we should try to go until evening; and every evening, at the villages where we put up, we asked assistance of the chiefs to have me carried the next day. In every instance they furnished the requisite number of men. We were delayed only one day; and this was because we arrived at the village near sunset, and the young men were at some distance tending their rice-fields. The next morning they were called, and the day after we went on as usual.

I lay entirely exposed to the hot sun, and several times was wet by a shower. The hard wood under me was not unfrequently rendered painful by the rough careless jogging of the men, as they walked. But my trust in the great Bishop of the church did not fail me, and my comfortable degree of happy feeling was sustained. One day, however, my heart was quite broken, and I set down and wept aloud. We had come to the head of a small stream, down which we were to descend in a canoe. I had brought a letter, written in the Batta language, to the chief here, from the civil officer at Saninggo, who had formerly been stationed at Tapanooly, which was now only two days distant. To this officer the chief had been greatly indebted, and the letter was to request him to take me in his boat to Tapanooly. But he had just at that moment arrived from thence, much fatigued in coming up against the stream. Moreover he had not been at home in several days, and could not think of going off with me in the morning. I was very much enfeebled, my fever was daily growing worse, and to lie there several days without medicines or nourishment of any kind, seemed like certain death. In such a case it would soon be reported that I had been killed and eaten by the Battas; my friends would mourn for me; and the churches would be discouraged from making farther efforts there. So I gave free vent to my sorrow, and as I wept, they all declared I was very sick. The chief, moved by shame and by his own sympathy, said he would go with me in the morning. The night passed away almost without sleep, and the next morning a man carried me on his shoulders to the boat. It was a canoe hewn out of a single log, and I was laid in the centre on a small cotton mattress. Very soon a little cloud came over, from which we

expected no rain, but which poured down upon us quite a torrent. My mattress was nearly swimming, but I was enabled to sit up five hours, until we reached the coast. Here we remained with the natives during the night. The next day we embarked again in two small canoes, to cross Tapanooly bay, but we were again overtaken by a shower with a hard wind, so that the waves ran very high, and we were every moment in danger of being overwhelmed. The narrow canoe in which I was, took in water several times. After being four hours thus exposed, we arrived at Tapanooly, the civil officer being astonished to receive me sick and dripping wet, and from a quarter whence a white man had never come before. Here I remained a week, and enjoyed every attention which humanity could bestow. Medicines were administered, from which I derived some relief.

Statements relative to the Death of Messrs. Munson and Lyman.

At this place I made my last inquiries concerning the death of the brethren, Munson and Lyman. From this place they had set out, and the present civil officer was stationed here soon after that time. At Natal I had seen the physician, and at Saninggo the civil officer who entertained them while here, and assisted them on their way. Among the natives also my inquiries were frequent, and although I had the best opportunities, I learned nothing material more than what is already known. The nearest point of my journey in the interior to where that mournful event occurred, was, I suppose, about thirty miles; but there the natives had never heard of it. At Tapanooly I was assured by the civil officer, that, had the people who committed the deed known in what character the brethren came, they would not have been murdered. But being engaged in disturbances with a neighboring village, and agitated with anger and fear, and seeing two strangers of unusual appearance approach, in the blind tumultuous passions of war, they acted without knowing what they did. It must be regarded, therefore, as accidental, and not as an occurrence which is to be expected in traveling in the Batta country. Doubtless it was permitted by the Lord for some wise and good purpose of his own. In 1824, Messrs. Ward and Burton passed through the same route, without seeing any danger.

When it became known from natives on the coast, and from others on the road,

that the brethren were good men, and had come to do the Batta nation good, all the villages around leagued together for vengeance against the village where the outrage was perpetrated, and to require blood for blood. The unhappy village was named Sacca. In an unsuspected hour the surrounding population came upon it, set the houses on fire, killed as many of the inhabitants as they could, and destroyed their gardens and fields. Those who escaped were dispersed, some in one direction and some in another; so that their community was dissolved. In their fields and the place where the village stood, a thick jungle or swamp is now growing up, and the name of Sacca is no more heard. The clothes, trunks, medicine chest, and medicine bottles, and other things which the brethren had with them, were divided among those who destroyed the village, and thus distributed as mementos through the surrounding country.

After remaining a week at Tapanooly, I was still unable to walk, except a few steps, leaning on the arm of another; and it was thought best that I should return to Natal, where there was a physician. This was on my way back to Java. A small Chinese boat was ready to go, in which my passage was engaged. In four days we arrived at Natal, where I met with much kindness, and was soon raised up. After two weeks I embarked for Padang, still farther on my way, and arrived there in three days, though vessels are often detained eight or ten. In about two weeks more a vessel sailed for Batavia, in which I took passage, and arrived safely on the 10th of December.

Nestorians of Persia.

JOURNAL OF MR. PERKINS AT OOROO- MIAH.

[Continued from p. 324.]

Request for Tracts—Invitation to preach in the Churches—Docility of the Priests.

January 7, 1838. Priest Abraham told me, that several of the Nestorians in the city had requested tracts, which we have prepared in the spoken language, on the subjects of intemperance, lying, stealing, and swearing; and copies of the Ten Commandments, that they may keep them in their houses, and when they have guests who can read, may thus be able to listen to the truths of the gospel. I furnished him with the tracts desired.

8. Rode to the village of Ardishai, to attend a wedding at the house of Mar Gabriel, the bishop resident in that village. During the confusion of eating and drinking, a minstrel sat playing on a rude violin and singing sacred songs composed from some of the most solemn and impressive parts of the Scriptures,—as the coming of Christ, the last judgment, the rich man in torments, etc. etc. The giddy company seemed to have no idea that there was any incongruity between the subjects of these songs, and the convivial scenes in which they were engaged.

Feb. 9. I received a donation of \$40, from Dr. R. and Major W., two English gentlemen resident at Tabreez for the American Tract Society—the fruit of their perusal of the last report of that society, which I sent to them a few days ago.

10. Priest Yohanna said, that he and the other priests had often spoken together on the subject, and had resolved, that it is highly desirable that I should go into their church, in the city, every Sabbath and on their days of festival, and preach to their people as I preach to the boarding-school on the Sabbath in our school-room. Such an invitation is very gratifying, especially as it comes from the clergy; and I hope the time is not distant when many such doors may be thrown open to us and we be enabled to enter in and labor.

13. We were translating that part of Parley's Geography, which relates to southeastern Asia, and the mention of christian missionaries drew the attention of the priests, our translators, to the subject of missions. The priests were much interested to learn that English and American missionaries are spread so extensively over the earth, and acknowledged that it is in accordance with Christ's command, "Go teach all nations." I reminded them of the zeal in this glorious work, which once existed in their own church. "We know it," they replied, "but now these favored days with us have gone by, and we only obey that other saying of Christ, Cast not your pearls before swine, etc. Were we to preach the gospel a century to the Mohammedans around us, they would only revile us and our message in return." I told them that I conceived the most effectual means of preaching the gospel to Mohammedans, to be a pure and holy example in those living among them, who profess Christianity; that, should the Mohammedans behold the nominal Christians keeping all the com-

mandments of God and leading blameless lives, they would be constrained to admire Christianity, and, we might hope, ultimately to embrace it. The priests seemed deeply to feel the force of this consideration, and I improved the opportunity to remind them of the great responsibility that rests on them and their people, in this respect; that, as they are professedly the light of the world, if the light which is in them be darkness, how great that darkness must be. I cannot help hoping and believing that the time is approaching when the feeble remnant of this venerable church will be revived and engage in the holy work of extending the kingdom of our Lord.

21. To-day, in translating geography, a point in chronology occurred. The Nestorians suppose about seven thousand and five hundred years to have elapsed, since the creation, reckoning about three thousand years to the period before the flood. It was in reference to this period that the question to-day arose. I told my translators that our chronology allows but 1656 years to have elapsed before the flood. They inquired how we arrive at that number, asserting that their records could not be so much mistaken. I told them that the Bible is the only standard of our estimate of the antediluvian period. Our Bible, they said, must then differ from theirs; and they would not be convinced that their other books, which assign three thousand years to that period, are mistaken, until their Bible proves them so. I told them that this was fair, and proposed to examine the subject as presented in their Bible. We accordingly turned to the fifth chapter of Genesis, where the age of Adam, and that of his posterity, down to Noah, are given—and then to the sixth verse of the seventh chapter of Genesis, in which the age of Noah at the time of the flood is stated. And carefully adding the numbers thus presented, which the priests were able to do in their own language, the amount came out fairly to 1656. The priests were confounded. Priest Abraham, however, acknowledged the accuracy of the process and of the result; but priest Dunka said, while the Bible must be acknowledged to be the unerring standard, their other books being found erroneous notwithstanding, still he thought there must be some method of adding the numbers in the chronology given by Moses, different from our method, which would make the amount correspond with their estimate. I requested him to examine the point carefully at his leisure, which he promis-

ed to do, and proposed that we should recur to it again.

22. Priest Dunka, of his own accord, introduced the subject of antediluvian chronology, and acknowledged the accuracy of the result to which we arrived the other day. Not long since, in translating from the geography, this same priest remarked, that it is written in their books that Arabia is the largest country on the globe; whereas we know, he continued, that Russia is much larger.

These cases are interesting, as they render errors in the old books of the Nestorians palpable—errors too on points that are not sectarian. They regard all the works of their old writers as almost infallible; while they hold, in theory at least, that the Bible must always be the ultimate standard of decision. The work being fairly commenced, in these and similar instances, the way may soon be open to prove to them the fallacy of many of their religious traditions.

23. Received a donation of \$25 from Major W., for the Board. He is the same English officer, mentioned in my journal, of November, 1837.

March 6. We translated Heber's missionary hymn into the Nestorian language. Our Nestorian ecclesiastics are much delighted with it. May they imbibe its spirit, and emulate the zeal of ancient worthies of their church, in spreading abroad the knowledge of the gospel.

This evening our mission resolved to propose to the parents of Joseph, of the village Deegalee, who is a remarkably fine scholar, that they place him under Mr. Stocking's immediate care, on the same terms on which John lives with me, and Moses with Mr. Holladay; that the boy may have the best practicable advantages for learning English and pursuing his other studies.

7. At our evening exercise in languages, one of the ladies of the mission repeated the direction of Paul in 2 Timothy, 2: 9—10; "In like manner, also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." This passage excited much attention among the native members of our class. The Nestorian girls and females to the age of middle life are very fond of wearing jewels and money and beads and other rude trinkets on their heads and about their persons, and even in their noses. I have sometimes referred to the above passage and to the

language of Isaiah on the same subject, in conversation with the Nestorians in our family; and the effect has been encouraging. John, our boy, told me a few days since, that his father would not allow his sister, who was recently married, to wear any trinkets; because the practice is contrary to the Bible, and the ladies of the mission wear none. This was taking high ground, considering the force of such customs among the Nestorians.

9. Priest Abraham informed me that he had destroyed his wife's trinkets, stating that he had not allowed her to wear them for a long time; but that he now sees the Scriptures so full and strong against them, that he will have them no longer in her possession. It is interesting to witness the truth thus working like leaven, silently but powerfully, on the minds of these Nestorians who are under our immediate influence. In connection with the above conversation, priest Dunka, who was also present, remarked that their people have obviously, in many respects, departed from the word as well as the spirit of the Bible, and yielded to the force of sinful customs. This was a great concession for priest Dunka, who is quite a pharisee in his own religious observances. I told him that we must adhere to the Bible, though it be at the expense of our most cherished opinions and customs, to which he fully assented.

Suspensions of the Missionaries—Female School opened—Relics found at Geog Tapa.

To-day we received a reply from the parents of Joseph, the boy mentioned above, through the priest of their village, who is assistant teacher in our boarding-school. The proposition was negated by the parents, on account of their apprehension that we are training such scholars—those in our families in particular—with the design of sending them to the new world. Similar apprehensions have often been expressed by the timid ignorant Nestorians; and some have occasionally taken their children suddenly from our schools when such rumors have been revived, and restored them again when the rumors have subsided. It is very difficult, in these countries where selfishness is so predominant, to convince people that labors like ours are prompted by disinterested motives. I inquired of priest Abraham to-day whether his people suppose us so dishonest as to be man stealers. The priest artlessly replied,

that it is natural for those who are dishonest themselves, which, he said, is the case with many of his people, to think all others so. But their apprehension respecting their children, he said, arose from their ignorance, and the cruel treatment they receive from their Mohammedan masters, who often steal Nestorian children. The priest also stated that the people of his own village and others who know most of us, have ceased to feel such apprehensions, and cherish great confidence in us and our object.

12. My birth-day, the fifth I have passed on missionary ground; and many more, in this trying climate and under the cares and toils of missionary work, cannot reasonably be expected. May my remaining days, whether few or many, be so spent that I may be enabled to say, "For me to live is Christ, but to die is gain." The day in this instance is marked by the pleasing circumstance of the commencement of a female school on the mission premises. We have for a considerable time had a few girls, both in our boarding and village schools; and have preferred that they should attend with the boys, rather than be separated, as we have apprehended that the establishment of a female school might excite much notoriety, and perhaps opposition, were it to be prematurely attempted. Now the Nestorians around us seem to be prepared to sustain the measure, and the ecclesiastics in our families recommend it. The school has commenced with four girls.

18. Our Bible exercise with the natives to-day consisted of the third chapter of Revelation—a part of the searching addresses of our Lord to the churches of Thyatira and Laodicea. The Nestorians at present have "a name to live and are dead;" and they are neither cold nor hot." Our meeting was solemn, the bishop and priests seemed fully to understand the strong figurative language of the chapter; but, alas, they are slow to make the proper application. As one of our mission recently remarked, "They seem to be so dead, that while the sword of the Spirit is thrust through them, it seems to produce no sensation." May the Spirit of God wield his own sword, and then it will be felt, and will slay that it may make alive.

21. Last Sabbath was the day appointed by the friends of Joseph, the boy mentioned before, for his ordination as deacon; in which capacity he would become the daily reader of prayers in the church of his village and cease attending our school. Nearly all the Nesto-

rian ecclesiastics are ordained while mere boys. But Joseph's friends had probably hastened this event, in his case (he being now only eleven or twelve years old) in consequence of their apprehensions, that, should he continue to prosecute his studies, he might by and by be sent off to the new world. The boy, however, being apprized of the intention of his friends, and having a strong desire to pursue his studies, absconded on Sabbath morning, and hid himself, to evade his ordination. He is now back at school, by the permission of his parents, and declares his intention of pursuing his studies at all hazards.

27. Our female school now numbers eight scholars, and most of them are the daughters of priests.

28. One of our scholars, the brother of a bishop who resides in the Koordish mountains, not far from Julamerk, obtained permission to go home, on account of the death of one of his brothers. A deacon came after this scholar, who begged of me a Bible and a copy of the Psalms, stating that he has a small school at his home, and almost no books for his scholars. It is gratifying thus to send forth the word of life into regions where the missionary himself cannot, with due regard to safety, venture. "The word of God is not bound."

April 3. At a late exercise of our school in declamation, a priest of this city was present, who is said to be "given to much wine" and strong drink. One of the boys, as his exercise, repeated a short tract on the subject of intemperance, which is made up entirely of quotations from the Scriptures. The priest was so struck with the force of Bible truth, thus presented, that he immediately requested of me copies of that tract; also copies of our tracts on lying, stealing, swearing, etc., for his family, for his deacon, and likewise a set to be kept and read in his church. May this seed prove not to have fallen on stoney ground.

19. We visited the village of Geog Tapa (Cerulean hill,) by special invitation, this week being the festival of easter. Our Nestorian friends of that village received and entertained us with their accustomed kindness and cordiality. The beautiful hill back of this village now presents a fair claim to its poetical name, being clothed in the full robe of spring. It is one of the largest of those artificial mounds, of which there are many on the plain of Ooroomiah, supposed to have been accumulated by the ancient fire-worshippers. The fire-worshippers were accustomed to rear such

mounds, and build altars on their summits. These mounds are often partially excavated, for the purpose of obtaining the soil for manure, and stones from old walls embedded in them for building. And a few days since, in excavating the side of the hill at Geog Tapa, a discovery was made, which has not a little roused the curiosity and speculation of the simple hearted villagers. The excavator reached a stone tomb, about forty feet below the surface of the hill, in which he found a human skeleton, with several copper spikes driven into the skull. The spikes are from four to five inches long. These he extracted, and carefully replaced the skull in its bed in the tomb, regarding it as highly sacrilegious to disturb the bones and ashes of the dead. Mar Elias, the bishop, resident at that village, to-day presented to me one of the nails (or spikes) which he had obtained from the discoverer. A thick coat of verdigris had gathered on the nail, though copper, it is well known, long resists decomposition. The popular explanation of the whole subject among the villagers the bishop stated to be this, viz. "The person to whom the skeleton belonged, when alive, was a wicked oppressive ruler, and the angels of God were therefore commissioned to destroy him by darting these spikes through his skull." Such an explanation would of course, be more naturally suggested to these superstitious Nestorians, who are groaning under rigorous oppression, than to people in different circumstances. Mar Elias, however, rejected this exposition, as puerile; and Mar Yohanna, who was also present, pronounced it ridiculously foolish; and both took special pains to assure us, that they adopted no such explanations. I told them I thought the tomb must have been the work of the ancient fire-worshippers; and that driving nails into the head may have been one of their methods of slaying their enemies. With this opinion the bishops readily coincided; and they were deeply interested when I referred to the fact stated in Judges 4: 21. "Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand and went softly unto him and smote the nail into his temples and fastened it into the ground, for he was fast asleep and weary; so he died." I remarked to them that, perhaps, this Scripture is illustrated by their discovery in the excavation. "Yes," replied Mar Elias, "I told the discoverer to let me give you one of the nails, and you would make it throw light upon the Bible."

A few days since, our Persian meerza (teacher) incidentally stated, that in excavating the side of another of these mounds, situated about twelve miles from the one above mentioned, a few years ago, an earthen pot of silver coins of European stamp, (perhaps Roman) was discovered, and near that a large earthen sarcophagus, containing a human skeleton, with nails driven into the skull. The coincidence of these discoveries renders it probable, that, destroying life by driving nails into the head may have been a prevalent custom among the fire-worshippers.

Much, however, as our antiquarian curiosity was excited by the incidents of to-day, we were still more interested to observe how careful the Nestorian bishops were, that we should not suppose them inclined to listen to "old wives' fables," and the indications thus developed, that they are really abandoning such fables, with which they have hitherto been so fully incumbered, and are beginning to found their belief on what is more rational, and especially on the word and testimony of the Bible.

Historical Notices of the Nestorian Patriarchs.

20. A few days since I received a letter from a valued friend, in which he states that he is a little perplexed to ascertain the relation which the two patriarchs, Mar Shimon and Mar Elias, hold to the Nestorians and to each other, etc. As others may be in doubt and feel an interest on the same subject, a brief explanation may be convenient and due to the readers of the *Missionary Herald*.

Elkoosh was long the seat of the Nestorian patriarch, under the title of Mar Elias. About a century ago, the patriarch and the Nestorians of that region having become Catholics through the efforts of Jesuit missionaries, the orthodox Nestorians (if I may use that term for the sake of distinction) revolted from the catholic see, and created a new patriarchate, which they located in the heart of the Koordish mountains, calling its occupant Mar Shimon. The catholics, at the outset, despising whatever was Nestorian, changed the name of their proselyted patriarch from Elias to Yousuf (Joseph.) The two patriarchs, the catholic and the orthodox, continued to occupy their respective sees, the former at Elkoosh, and the latter in the Koordish mountains, until several years ago, the catholic patriarch removed his resi-

dence to Bagdad. Soon after his removal, one of his relatives, a talented man, revolted and became an orthodox Nestorian; whom Mar Shimon, on application being made, ordained as a bishop. And very soon afterwards, a council of Nestorian bishops ordained this same man as a Nestorian patriarch, called him Mar Elias, and placed him over their old see, at Elkoosh. Their ostensible reason for this measure was the hope, that by making him a patriarch, they might enable him the more effectually to rescue the Nestorians in the vicinity of Elkoosh from the catholic yoke. This was plausible. However, I suspect their real reason was disaffection towards Mar Shimon. The elevation of Mar Elias, as patriarch, could not annihilate the see of Mar Shimon, while the plea of laboring to rescue the Nestorians in the neighborhood of Elkoosh from the catholic yoke, secured for Mar Elias considerable favor. These two patriarchs, in their barbarism and in their want of vital religion, naturally regard each other in the light of rivals; and disregarding the real interest of their church, seek to extend their individual influence and increase the number of their own adherents. When I first came to Ooroomiah, Mar Elias was in the province on a visit; and all but one of the bishops of the province had just attached themselves to his see. He is a very interesting man, for an Asiatic. After he returned to Elkoosh, Mar Shimon, being the nearest, and uttering some threats against the bishops of Ooroomiah for having left his see, all but one of these bishops returned to their old allegiance to him. We, therefore, at present naturally speak of Mar Shimon as our patriarch. Both these patriarchs have, as yet, shown themselves decidedly pleased with our labors among their people.

The ecclesiastical organization, among the Nestorians, is much less firm and efficient than that of the other oriental churches. In this, as well as in some other respects, they may with propriety be called the Protestants of Asia. This is a very interesting circumstance respecting them. It has been the ecclesiastics of the Greeks, the Armenians, and the catholics, that have fulminated their anathemas and closed the doors of evangelical efforts in various places against our missionaries. But ecclesiastical authority among the Nestorians, should it ever be arrayed against us, being so much more weak and divided, could do comparatively little to interrupt our labors.

Constantinople.

JOURNAL OF MR. DWIGHT ON A VISIT
TO BROOSA.

A brief letter from Mr. Dwight, communicating some facts relative to his visit at Nicomedia, while on the tour to which the following journal relates, was inserted at page 425, of the last number. The more full account, given below, of the interesting scenes which he witnessed, has since been received.

*Journey to Broosa—Remarks on the
Mission there—Site and Population
of Nice.*

On the 23d of April we took leave of our friends in Constantinople, and proceeded to the boat which was to take us to Yallah, a distance of from thirty to forty miles. On coming out of the office where we obtained our passports, I met, very unexpectedly, an Armenian priest, who came last year from Nicomedia, where he had become enlightened by the gospel, and who now resided in a village nine or ten miles up the Bosphorus. He has already been mentioned to you, and he appears like a truly devout man. I had not seen him for many months, and he immediately told me that he had just had some very pleasing intelligence from Nicomedia; and that now, to use his own language, "there are about twenty of the brethren there, and the good work goes on very well." We had before heard that some among the Armenians in that city had had their minds opened by the Spirit of God; and it was on that account that I wished to visit that place. The intelligence, however, was beyond all my expectations, and it seemed to me at once that there was a peculiar providential design in the arrangement that I should meet this man just at the moment of our setting out.

We reached Yallah before sunset, after a sail of five or six hours. This is a small Turkish village on the southern shore of the gulph of Nicomedia. We were poorly lodged in a coffee shop, and in the morning we mounted post-horses and were early on our way to Broosa. After riding about twelve miles we reached our first post-house, at Bazar Koy, a Turkish village of considerable size, on the west side of the beautiful lake of Nice, the ancient Ascanius. Here we took fresh horses and proceeded to Ghemlik. This is a seaport town, of some 3,000 souls, situated at the head of

the gulph of Moodania. The country around is covered with groves of olives, and the place is important as containing one of the navy yards of the sultan.

Owing to the detention we met with on the road, we did not reach Broosa until nine o'clock, P. M.; and the night being very dark, and our postillion unacquainted with the proper entrance, we wandered about in the gardens of mulberries and vineyards, in which the city is embedded, and afterwards in the street for a full hour before we reached the house of Mr. Schneider.

We spent just one week in Broosa, having daily the most delightful, heavenly intercourse with the beloved missionaries of that station. These brethren, with but little show of success at present, are evidently ministers of blessings to the people. Such Christians will do good any where in this world. They have the ear of God, and of course, the arm of God.

I conversed with two promising young men of the Armenian nation, both of them in stations of great influence, who seem to know truly what the love of Christ is. Their views are clear on the great fundamental principles of our faith, and they speak like men with whom these principles are living and not dead. The last evening but one of our stay there, I spent in deeply interesting and satisfactory conversation with one of them, on different parts of the word of God and the doctrines of salvation, and particularly justification by faith "without the deeds of the law," and the true place of good works in the christian system. In the course of the evening he remarked that he had formerly been at a loss to know what could be the employment of the saints in heaven, in which they could be interested and happy throughout eternity, but that now he has no more difficulty on that subject. The Sabbath too, is to him now a precious day, and he mourns that it is no better understood and observed by the people of his church.

On the first of May we bade our dear friends at Broosa adieu. The first day we rode to Yeny Shehr, a large village of from 400 to 600 families, about thirty miles east from Broosa. Here we lodged for the night, and the next morning rode twelve miles to Nice, situated on the east side of the lake Ascanius, already mentioned. The ruins of this ancient city are interesting, but the site of the ancient church, in which the councils were held, we could not identify. We copied one inscription, and I took

some sketches for future remembrance. We were well lodged in the family of a Greek, who, together with his wife, took all pains to serve us, and we did not fail to reward them.

The greater part of the site of the ancient city, still inclosed by crumbling walls, is occupied by gardens and ploughed fields. A small village of Turks and Greeks fills a part of the space, and offers a comfortable resting place for the weary traveler. We, however, rested longer than we intended, as the absence of all the post-horses compelled us to wait until the following day at noon. We then started afresh, and passing over a rough mountain road, reached the village of Yeny Koy, about eighteen miles distant, so late that we resolved to pass the night there. All the inhabitants are Armenians, and the village is situated in one of the most lovely valleys this world affords. It really seemed as though a spot so lovely could not be inhabited by any but the most lovely beings; and yet we soon found that the rich beauties of nature only rendered the moral deformities of the people more prominent by contrast.

We went to the church at the hour of evening prayer, and found a drinking priest leading the devotions of an ignorant people. In the evening I had some conversation with our host and a few others who came in, on religious subjects. Their ignorance, however, was truly affecting, and still more so the exhibitions we had of their avarice, selfishness, and dishonesty, before we left. I would not, however, judge them with severity. They are more to be pitied than to be blamed. What other characters could be formed under the religious and moral training they receive? When they have rejected the full light of the gospel and wilfully hardened their hearts against its influence, as many in our own highly favored country have done, then the woes pronounced by our blessed Savior may be applicable to them; but even then, let those woes be applied with his tender spirit. Until a minister feels as our Savior did on his last return to Jerusalem, when he wept as he said, "Oh that thou hadst known, even thou, in this thy day, the things that belong to thy peace," he is not in a fit state of mind to repeat a single denunciation from his Master's lips.

A missionary must be continually on his guard lest the constant exhibition he has of the low cunning, deceitfulness, selfishness, ingratitude, and deep degradation of the people for whose souls he

labors, should insensibly steal away from him all his interest in their welfare, and fix in his heart such a positive aversion to them, as to unfit him for any useful efforts among them.

Interview with Inquirers and Converts at Nicomedia.

On May the 4th we rode to Kara Moosul, seven or eight miles, a town situated on the gulph of Nicomedia, where we took a boat, and in about six hours reached the city of Nicomedia, at the head of the gulph. This city contains, it is said, about 25,000 souls, the greater part of whom are Turks. There are about 1,500 Armenians, fewer Greeks, and still fewer Jews.

Following the direction of the priest, whom I have mentioned as having met just before leaving Constantinople, we went in search of the principal teacher of the Armenian school. We first found the church, and then the school within its precincts.

We had no difficulty in making ourselves known to the teacher, for we found that he had received a letter, informing him that we were coming. He invited us to his house, where we spent the night. Notice was soon given to several of the little band of enlightened brethren, who immediately called; and we passed the evening until eleven o'clock in free conversation on those subjects which lie nearest to the Christian's heart. Never, since I have been a missionary, have I been thrown into circumstances so full of interest; and never had I more occasion to admire the wonderful grace of God. Here I found a little band of sixteen brethren, as they informed me, who have been led by the Spirit of God to study the written word; and some, I trust, and perhaps all of them, made wise unto salvation! Those whom I saw conversed with a degree of seriousness and earnestness and intelligence, in regard to the great truths of salvation, which were truly surprising. They have taken the gospel of our Lord Jesus Christ for their only guide, and the kind and degree of knowledge they have acquired of the sacred Scriptures, evinced clearly, to my mind, that they have had the Holy Spirit for their teacher. When they meet in the house or elsewhere, they salute one another by the title of *christian brother*; and their earnest desire seems to be, that all their church may be made acquainted with the true gospel. For this they labor, and for this they pray; and not without hope,

for they told me that they trust, that within a year, from fifty to a hundred will be likeminded with themselves. One person was present, who, they said, is only a candidate. They remarked in his hearing, "We do not yet know this man thoroughly. He seems to be somewhat awakened and appears friendly; but we are not yet quite satisfied as to the precise ground on which he is standing, and we are therefore watching him, keeping him at the same time, at a little distance."

These brethren are still Armenians, and I trust they will remain so. I see no reason why we should wish them to become any thing else. We want to see them truly enlightened; we want to see them studying the Scriptures; and we want to see their characters transformed by the power of the Divine Spirit: but we have no desire that they should become Americans, or Lutherans, or congregationalists, or presbyterians, or any thing else but true Christians. Christians they are now, in name, and their church government is probably as good for them as any other would be, and perhaps better. Let them have the power as well as the form of godliness, and with all my heart I would say, let them remain Armenians still.

These individuals told me, among other things, that they have had it in contemplation to establish a school, and put over it a teacher of their own sentiments, and that they have wealth enough in their little fraternity to do this; but they fear whether it would be expedient at present. They, however, propose soon to open a school for female children, which cannot interfere with any other in Nicomedia, as there is no female school in that city.

At their request I met five of them the next morning, in a room within the church inclosure and directly in front of the church door. One of them was a man of more than fifty years, of a very respectable and venerable appearance, and of a good mind. He appeared like a truly devout man. In this room they meet every evening for reading the Scriptures and conversation about those things that pertain to the soul's salvation. Here I spent an hour and a half, answering their questions, and endeavoring to make known the doctrine of Christ more perfectly. They seemed absolutely hungry for the word, and manifested a most docile spirit. They seemed to say to me in the language of Cornelius to Peter, "now therefore are we all here present before God to hear all things

that are commanded thee of God." They said to me, "We endeavor to take the word of God for our guide, but we are sensible that in many things we are wanting. We want you to talk with us, and see wherein we are deficient, and instruct us in the right ways of the Lord. Oh how solemn is the responsibility of the christian missionary in such circumstances! When immortal souls are hanging upon his lips, and their destiny is fixed for eternity, perhaps, by a very few words he utters! I cried unto God for wisdom and grace, and trust I did not cry in vain.

The views of these dear brethren in regard to the foundation of our hopes—justification by grace through faith alone—seemed remarkably clear. The questions they asked were of the most practical character; their whole deportment was serious and solemn; and their knowledge of the Scriptures surprising.

As an example of the subjects discussed at this most interesting interview, I will mention the following. They wished to know "how a Christian is to grow in holiness?" Also, "in what manner we can pray to the best advantage?" Under which head I enlarged upon the importance of secret prayer, telling them the desirableness of having set seasons for this duty, and several times a day, if practicable, and also the need of connecting meditation with prayer. They inquired about the best mode of spending the Sabbath, so as to employ it as a means for advancing the soul in piety; and here also I was enabled to give them a number of suggestions that seemed to be new to them. The subject of fasting also came up, and I was requested to tell them my views in regard to the proper notion of fasting as found in the Scriptures, which I did. One of them, in much simplicity, then asked if it would be proper to smoke on a day which we had set apart for fasting. His reason for putting this question was that smoking and the giving and receiving of pipes being so customary here, if on particular days they were to refuse, the reason would be demanded, and thus it would be known that they were fasting: whereas our Savior told us not to fast so as "to appear unto men to fast." Another asked whether there was any advantage to an individual in giving charity for the repose of the souls of the dead. Before I had time to reply to this question, one of their own number remarked, "No! charity to the living does not of itself do us any good, much less charity to the dead." I cannot repeat one quarter of the subjects that

were brought forward, nor can I give you any adequate impression of the deep and peculiar interest of those interviews. I can only say that it was with the utmost difficulty that I tore myself away from them, and they used every possible argument to induce me to stay with them. I hope by the blessing of God to see them again. I feel now that I have more reason than ever before, to desire to live. I have many times during a few months past, felt like saying, "Oh that I had wings like a dove, then would I fly away to be at rest." I have felt that heaven is a most desirable place, and although I am not sensible of having been impatient or discontented with my situation here, yet I have felt that it would be an infinite blessing to be called away. Now I feel like praying that, if it be the Lord's will, my life may be prolonged yet many years, that I may labor for these souls. It will be sweet going to heaven, but how much will be added to that sweetness, if we can take with us a multitude of our fellow immortals, whom the Lord has graciously made us the instruments of plucking from the everlasting burning! Oh who would not be willing to be tossed on the stormy ocean of this life for a century, yea, even for many centuries, to save even a single soul from hell!

I promised these brethren to send them some copies of the Armenian Scriptures for circulation, and we made arrangements for maintaining a correspondence. How many of them are truly pious I have not the means of judging. The Lord knoweth the hearts. But I have no reason to question the piety of any of those whom I saw. Truly it is the Lord's doing, and it is marvellous in our eyes.

Remarks on the favorable Prospects among the Armenians.

Five of them accompanied us to the post-house, and with their last breath commended themselves and the interest of Zion in Nicomedia to our prayers. From their lips I would take the request and present it to the churches in America. Brethren, pray that this good work may go on. Why should it cease? Why should it be in the least retarded? Why should not a whole "nation be born in a day" by the same means that God has used in converting these few individuals? You need not send out missionaries enough to occupy every place in these countries. Give us more prayers, and you may give us fewer missionaries. Read attentively what God has written

in the book of his providence. His own blessed truth is in the midst of these corrupt churches. In this respect they are very differently situated from the heathen. They already have truth enough in their minds for their conversion. God can bless that truth by his Spirit. He has done it repeatedly, and we believe confidently that he will do it again. This gives us a new view of the whole subject of missionary labors among these corrupt christian churches, and also fresh encouragement to prayer. Your missionaries may be made exceedingly small before God, and before man too, among the instruments used for building up his kingdom; but will either you or they complain of him for this? So long as the kingdom of Christ is advanced and souls saved, what does it matter to us, whether these objects are accomplished just in the way of our choosing or not? What does it matter whether we are the instruments chosen, or some poor ignorant men among the natives?

In this country, however, in the Armenian churches, those who give evidence of piety, and whom the Lord is employing as instruments in enlightening their countrymen, are not ignorant men. They are, in general, men of some cultivation, and men of weight of character and influence. Those in Nicomedia are employed in different branches of business, but are all respectable men, and some of them wealthy. God has chosen such and may we ever be able to say, Let God work by whatever instruments he pleases. What he has done in Nicomedia, he may do in every other city in this extensive empire. Think of this, dear christian brethren, when you pray and when you weep and sigh over the desolation of Zion in these countries. You may never be able to send missionaries into every city, but God can send his Spirit where your missionaries cannot go.

Let no one imagine, however, from what has been said, that more missionaries are not needed. If missionaries had never been sent to this country, the probability is, that the Armenian church would now be just as dead as it was twenty years ago. If missionaries had never been sent to this country we have no reason to suppose that that work in Nicomedia would have commenced. Although no missionaries have ever been located in that city, yet some have passed through the place in their travels, scattering the good seed of the word. One very interesting fact has come to my knowledge since my return to Con-

stantinople, showing a more direct connection between missionary labor and the good work now going on in Nicomedia, than we had before been aware of. Two priests, so far as we know, were the first who became enlightened in that place, both of whom are now in Constantinople. One of them states that several years ago a missionary passed through Nicomedia and left in the hands of an Armenian there, a copy of the Armeno-Turkish New Testament, and also a tract entitled "The Dairyman's Daughters," in the same language. This tract the priest read, and it was the first means of awakening his mind, and leading him to search the Scriptures to ascertain the truth of God. The Spirit of God, as we have reason to believe, was his teacher, and through him, others have been led to inquire after the same truth, and have been taught by the same Spirit. That missionary was Mr. Goodell, who passed through Nicomedia on his way to Broosa six or seven years ago, and the tract was one of those printed at our press in Malta. The missionary has, probably, been forgotten by most of those who then saw him. Even this priest did not see his face, but procured the book from another. The seed was buried long, and yet it was not dead, nor was it forgotten of the Lord.

How important that in the morning we should sow the seed and in the evening withhold not our hand, for we know not which shall prosper whether this or that; or whether both shall be alike good. Here is also another fact illustrating the good effects of tracts, even without the living teachers' voice to follow up the truths presented.

In closing this account of what God has done in Nicomedia, I must mention one other circumstance of no inconsiderable degree of interest. The two priests who were first awakened in that city, have already been alluded to. They were both, providentially, removed at different times to this city, and now they are associated together as the only priests of a church near Constantinople, under the patronage of the distinguished patron of the high school at Hass Koy. They appear, both, like truly devoted men, and are striving to do good to the people as they have opportunity. How wonderful are the ways of God towards his people!

We left Nicomedia on the morning of May 5th at half past nine, and were at the post-house in Scutari, opposite Constantinople, at nine o'clock, P. M., the distance being between fifty and sixty

miles. A regular made post-road connects these two places, and the traveler may ride in the post-wagons as rapidly, as in similar conveyances, in any part of the world. The wagon is very low and small, consisting of four small wheels upon which a rack is placed, and within the rack a basket just large enough to hold one full grown man with his baggage. The seat is made of rope network, stretched across the top of the hinder end of the rack. To this vehicle four horses are attached, the driver being mounted upon one of them, and with this light load, the animals which are high spirited, move off at a most rapid rate. There are three changes between Nicomedia and Scutari.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

Excitement among the Jews—Intelligence from Odessa—Intercourse with various Classes of Persons.

February 9, 1838. The rabbi employed by Mr. Schaffler took a New Testament home with him to-day. He had never read one. May the Lord bless it to his soul's salvation.

We hear that there is a great stir among the Jews at Smyrna. Some ten or fourteen would be glad to receive baptism, if they could be in any way screened from persecution; at least so far as to escape the dreadful bastinado. In all the coffee shops there, it is said, they talk of the coming of the Messiah. May he come to them in very truth by his Spirit, and with all his saving love and power?

15. Letters to Mr. Schaffler from his friends in Odessa brought cheering news. During the season of plague at Odessa, when all the churches and courts of justice were closed by order of government, the good people then assembled in different families for social worship un molested. They observed the same hours to meet at the throne of grace; and, during this season of public calamity, they seemed to be very much blessed in secret. Three or four conversions among the male part of the attendants took place during that period, and still more among the female. On the Sunday preceding Christmas, all public meetings being again permitted by the authorities, they came together in one place at three o'clock, P. M. The house was full to overflowing, and the meeting extremely solemn. The circle of praying married

ladies has increased from three to fourteen, and one of the letters received was from this circle. The meeting established in L., a village near Odessa, in 1837, continues to prosper well, and to increase in interest. The minds of Christians in Odessa seem to be very much quickened, and the meetings are visited by new comers continually.

22. Last Saturday the Jews anathematized and prohibited in all the synagogues of Constantinople Mr. Schauf-fer's tract in Hebrew, exhibiting the Messiah's prophecies, and also his manuscript tract, mentioned in a former journal. The rabbi did not come to his work to-day. Mr. S. requested A. to call on him this afternoon and learn what the state of things was. By all these troubles farther inquiries have been started among the Jews, "about this way." Several have come to A. for our psalter, and some even for the Old Testament in Hebrew, and New Testament in Hebrew-Spanish, to examine the Scriptures and compare the Old and New Testaments together for themselves. This, of course, is all done in great secrecy. Mr. S. gave to A. ten psalters, and three Hebrew Bibles, and three New Testaments in Hebrew-Spanish.

26. Mr. Goodell was visited to-day by the mother, two sisters, and a brother of our deceased sister Izar, with all of whom he conversed for several hours on the great subject of eternity. The mother having recently lost a son, as well as a daughter, asked, whether we should know each other in the other world. Mr. G. replied that when Moses and Elijah came to meet our Savior on the mount of transfiguration, they were doubtless as conscious of the presence of each other, as they were of the presence of Jesus; and they doubtless knew each other as well as they knew him with whom they were then conversing on the mount; or as well as Peter and James and John knew one another, who were present on the occasion.

27. A. and rabbi S. were with Mr. Schauf-fer as usual. The subject of conversation was the late anathema. It is ascertained that the manuscript tract, and the little pamphlet of Messiah prophecies, neither of which was intended to be introduced at present among the Jews, have not only found their way among them, but are making a very considerable stir. The Jews are now disputing over the little volume of Messiah prophecies, some saying one thing and some another. May the Lord graciously

grant them his Holy Spirit to lead them into a right understanding of his holy word.

March 3. The mother of Izar called on Mr. Goodell. In the course of conversation she asked whether she might not properly read a portion of the New Testament in connection with her morning and evening prayers. Mr. G. informed her of his own custom in this respect, and then put to her the following question. If Christ were now in this world, and should come into your family morning and evening, and offer to give you instruction, would you not sit down at his feet, and look him right in the face, and hear every word he should say?—"Oh, yes," she exclaimed. Well then, he continued, when you read the New Testament, it is just like sitting down at the very feet of Christ, and listening to all the gracious words that proceed out of his mouth. You may look on and see him open the eyes of one born blind, and can ask him to open the eyes of yourself, a poor, blind sinner. In short, you can walk with Christ; you can speak with him; you can be taught by him; and you can live with him in his kingdom here, though every one of your neighbors, and every inmate of your family should live from morning to night and from night to morning in Satan's kingdom.

15. Mr. Dwight called at the Armenian school of B—s, which was commenced under the patronage of the mission. He found one boy studying Hebrew, and heard him read and translate into Armenian, which he did very well. The study of the Hebrew is altogether a new thing with the Armenians, and is one of the fruits of this mission. From the school Mr. Dwight went to see S. Aga. This young banker is learning English in order to have access to our sacred literature. He loves good things, and his affections appear always to be set on things above.

16. Two English sailors called on Mr. Goodell for Bibles. In consequence of the numerous shipwrecks in the Black Sea, there have been an unusually large number of English sailors here this winter, and some of them in a most wretched condition. We have occasionally visited them with tracts, and the Rev. Mr. Calhoun, agent of the American Bible Society, visited them repeatedly, talked and prayed with them, and supplied them with the Holy Scriptures. From ten to fifteen have generally attended the English preaching, and given a solemn attention. The place where they were

lodged, though called a hospital, was more fit for swine than human beings; but on a representation being made, a more suitable place was provided, and the sick separated from the well. The two who called this morning expressed to Mr. G. their great thankfulness for their present comforts, and Mr. G., on presenting them with the word of God, told them they might now become kings and priests unto God and live and reign with Christ forever.

From the teacher of a school which he visited on the Bosphorus, Mr. D. learned that the Armenians in Pera have of their own accord opened a Lancasterian school which has more than a hundred scholars and is going on well. They took the model from the school at Hass Koy: and the teacher intimated that other schools on the same plan would soon be established. This is encouraging, as it shows the progress of light among the people. The Lancasterian cards were prepared by us five years ago, during our residence at Orta Koy; and thus we have a new proof that though the seed sown may long be buried, yet it will ultimately spring up and bear fruit.

18. P—e, a baptised Jew, called on Mr. Goodell. He has recently returned to Constantinople, having been for the last three years at the utmost bounds of the empire on the west, with the pasha. He informed Mr. G. of a learned Mussulman, who, from perusing the New Testament, had become a Christian, and who continued for two or three years to defend Christianity against all the cavils of his neighbors and friends. As they could not refute his arguments, and as they were unwilling to take his life, they advised him to flee the country. "If you are a Christian," said they, "go to a christian country, where you can live unmolested." He refused to do this, and was finally thrown into the mad-house, as a madman. Every method was taken to induce him to recant, but in vain; and at the expiration of fifteen days he was hung. The event produced a great sensation in that part of the country.

20. Our christian brother, H—s, called on Mr. Goodell, and asked him questions about various passages in Romans for more than two hours. He had just been through this epistle in the religious exercises of his school, and had found a world of good matter about justification by faith, etc. It should be remarked that though H—s is at the head of that large and important institution, yet he absolutely teaches nothing in it except religion. One whole hour every day he

stands up publicly and preaches the gospel to the whole school, and all day long he is much of the time employed in the same way with individuals of the school.

24. Within a few days past, Mr. Schauffler's German congregation has been reduced nearly one half, some having left for one country and some for another. Not less than eight or ten of them were pious, praying souls; and of these, two were converted while residing under his own roof. Of these also, four were in the family of his brother.

29. A young Armenian friend, who was present at the little Sabbath school this morning in Mr. Goodell's family, expressed his ardent desire that there might be such schools among his nation. Mr. G. told him to begin first with himself, then get some one to join him, then introduce it into some family, and from neighborhood to neighborhood. He might yet live to see fifty in one school, and a hundred and fifty in another; but if he only succeeded in collecting twenty in all, these twenty might enjoy all the advantages of a Sabbath school. Mr. G. added that when he was a boy, there was no Sabbath school in his part of the country; but before he was thirty years old, he had the privilege of addressing five hundred children at once in a Sabbath school.

JOURNAL OF MR. HOMES AT DAMASCUS.

THE temporary residence of Mr. Homes in Syria, for the purpose of securing greater advantages for acquiring the Arabic language, has been before mentioned. He arrived in Damascus about the 20th of October, of last year.

Impressment of the People for the Army—Changes among the Mohammedans.

October 21, 1837. Three thousand people were seized in Damascus for the pasha's army. The occupants of shops were dragged out by force, and soon nearly the whole city was shut up by the affrighted people. The women were wailing through the streets, and besieged the gate of the palace, demanding in anguish for their husbands and sons.

Nov. 15. The last month the town has continued in great commotion through the measures of the pasha to obtain conscripts. One night 3,000 soldiers went out in squads to the sixty villages around Damascus, and breaking in upon the peasants in their sleep, they brought in 4,000, of whom 1,500 only were chosen for soldiers. Such a concourse of des-

pairing mothers and sisters, as surrounded the gate of the palace, I have never seen; for with veils rolled in ashes, and ashes on their unveiled faces, they beat their breasts, tossed high their arms, and screeched in fear, or sung mournful tunes in despondency. The larger portion of the shops were shut up for three weeks. The soldiers broke into the houses of Christians and Mussulmans, entered their harems, and unspeakably insulted their wives. Hundreds of Christians were seized on pretence that the soldiers might extort money from them, and released. Many calling down curses on the pasha, prayed for the coming of the Franks. Many, to escape being taken for soldiers, cut off their hands or pulled out their own eyes. But the poor inhabitants of Syria have witnessed a constant succession of such events for the last 1,800 years, and yet neither rulers or people seem to learn righteousness.

Dec. 9. Being the fast of the Mussulmans, I took an opportunity to call on some of the principal gentlemen in the evening, when they breakfast. I cannot express my surprise at the manner with which these haughty Mussulmans, formerly the rulers of Syria, and the descendants of the prophet, received me and my friend. They showed an excess of respect and politeness, such as would not be outdone in Europe. The pasha's government has broken their pride and their spirits, and if it continues till another generation come upon the stage, the next will grow up accustomed to see an equality maintained between themselves and Christians; and they themselves will become exceedingly open to the reception of truth. It is thus that we may see fulfilled that God makes the ambition and the wrath of man to praise him.

11. The increase of intemperance is often spoken of to me by the people. Six years ago there were not to be found more than one or two dram-shops in the city; whereas now, since the freedom introduced by the pasha, there are eighteen; and the principal persons that frequent them are Mussulmans, although Christians are always the keepers. The government derives a revenue of 6,000 dollars from the spirit and wine manufactured in Damascus. Yet intemperance cannot be said to be a prominent vice, although there is reason to fear its extension.

15. Called on a merchant, a man of wealth: being asked to sign a bill, he confessed he could not read. Among

the females in the Greek church in Damascus there are not more than two who know how to read. And what is more, when it is proposed to them to learn to read, they exclaim, "What profit is it? we have nothing to do but to clothe our children, and serve our husbands."

20. Conversed with an intelligent man on the salvation of the heathen. He thought none were called upon to labor for them in any manner, except those who were particularly appointed of the clergy; and that it is utterly impossible for any one of them to be saved without having been previously baptised; and further, that without baptism as practised by the Greek church, no one can be saved. But if there is any spiritually minded man among the heathen who has obtained a knowledge of Christ, God will provide a way for him to be baptised before he dies. All are very anxious to know what we think about baptism, and seem to have no idea of its spiritual import. It is partly by touching on such things as these very ones, where we differ from them, that one may best illustrate to them the difference between fictitious religion, and that which is pure and undefiled. The minds of the people are most of them too stupid to understand the prayer of faith, the fasting of the soul, and so forth, unless it is contrasted with the prayer and fasting of self-righteousness. Yet I have found several who said that fasting, for instance, is a sign of the self-denying of the soul, and that is only useful as a means to the end.

Jan. 17, 1838. Several men who were formerly Christians, and had been for many years Mussulmans, since the government of the pasha began, have again turned Christians, and no man molests them, though they are regular in their attendance at church. But I find that all think it would be impossible for a Mussulman by birth to become a Christian in Damascus. The profession of the pasha is that no man is in any wise to be molested for his religion.

19. A Mussulman of the first family in Damascus came, when drunk, to see me, and I should probably never have been honored with a visit from him, if it had not been from his hope of procuring from me spirit as in all Frank houses, and which he probably dared not drink in his own house. Among the resident Mussulmans drunkards are rare. It is worthy of reflection that however much a man may drink, he will probably have the same blind attachment to Mohammedanism, and persecuting hatred of

Christians. How many unworthy men have fought and died in defence of Christianity!

22. There are frequently to be seen men, walking about the streets as naked as they were born. Having a reputation for sanctity, they are treated with great respect by both sexes. Many Mussulmans laugh at the custom, but it has all the sacredness of antiquity and must not be infringed upon.

24. For six weeks past I have had five or six boys and young men studying English with me. I think if I should open a school, that I might easily have fifty boys to study "new things."

27. The pasha of Syria has just arrived from Aleppo, with 10,000 men to reinforce the army of the Houran in quelling the insurrection of the Druzes.

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

Books distributed—Greek Fasts and Feasts—Less Opposition from Ecclesiastics.

January 4, 1838. Visited the *Khaham bashi*, the head of the Jews in this city. Was kindly received and had a pleasant interview. My object was to present to him a few copies of the newly made version of the Psalms into Hebrew Spanish by Mr. Schaffner, and so obtain his approbation for their distribution among his people. After slightly examining them, he observed there was nothing objectionable in the translation, and that all who felt disposed might supply themselves with it. One of his nation coming in while I was there, he appointed him as a proper person to circulate them. This individual afterwards came to my house and took ten copies to make a trial.

23. We consider it a matter of devout thankfulness to God, that hitherto we have enjoyed the protection of the government of the place. We are well informed that slanderous reports respecting us have several times been made to the authorities of the city by those unfriendly to us; and had these representations resulted in an order on the part of the government for our departure, the effect they were designed to produce, our enemies would doubtless have rejoiced. But a disposition to protect us in our rights and to afford us a secure residence has uniformly been shown. In

this we would acknowledge the hand of the Lord.

27. The teacher of the school at Demir Tash called to-day. He informed me that of the books I had given him he had distributed some, among the recipients of which was a priest. He took his book, and seating himself in some public place, read aloud. Many gathered around and listened to him. From the contents of the book, he took occasion to remark to them in the following strain; "This was the way in which they walked in ancient times, and we ought to follow them. But we are far from this path," etc. etc. The hearers were interested and assented to the truth of his remarks. This priest is said to be considerably enlightened, and often speaks to the people respecting their wide departures from the purity of the christian religion in primitive times.

Feb. 23. The Greeks are about to begin a long and severe fast of forty-eight days. It is their Lent. According to their usual custom they are devoting several days previous to its commencement to feasting and merriment. The more wealthy have balls in the evening, which, with the usual accompaniments of such occasions, are continued most of the night. Those who are unable to meet the expense of such costly entertainments, have less sumptuous parties of pleasure, of eating and drinking. Whether rich or poor, all expect to preface the season of abstinence by a short one of indulgence of more or less extravagance. At the close of the fast comes a religious festival of three days. Thus it is preceded and followed by a full and unrestrained gratification of the appetite; and it is a notorious fact, that excess in these seasons seriously injures the health of many.

March 5. Had a call from the priest of Demir Tash mentioned under date of January 27. I had never had an interview with him before, and was therefore most happily surprised to hear him express views so truly evangelical. I knew he was enlightened; but did not suppose him to possess so much correct knowledge of the Bible. He informed me that he has begun regularly to preach, or rather to give an exposition of some portion of Scripture, on the Sabbath. This is the only Greek priest I know of, in this whole bishopric, and indeed in all our immediate vicinity, who attempts any thing that deserves the name of preaching. He does not seem to be truly pious; but his influence, united with that of another enlightened priest of the same

village, and that of the teacher of our school cannot fail to be most happy.

7. Called on the Greek bishop, who has just come on his annual visit to Broosa. I was much pleased and gratified by the reception he gave me. It was characterized by an openness and freeness, which is not always exhibited by these high ecclesiastics. He is evidently not disposed to imitate his predecessor in the hostile and violent measures which he pursued against our mission; and we may hope, with the divine blessing, not to experience so much interference in our work from ecclesiastical authority, while he retains his post. My intercourse with the Greeks I have recently been enabled to renew. In all my visits I have universally received a kind and favorable reception. So far as appearances may guide in a decision, there exists as much real friendly feeling towards us now, as at any former period. The repeated storms of ecclesiastical opposition we have experienced have passed away without leaving any permanent traces of injury behind them. And that there has been a silent though very gradual increase of evangelical sentiments among the people there is no doubt.

31. To-day we had a call from a Greek female neighbor. The interview continued above two hours, and most of the time was employed in religious conversation. She manifested such a degree of acquaintance with the Bible, and of general intelligence, as I have never before witnessed in any female of this country. And what was very pleasing, she seemed to talk on these subjects as though she had been in the habit of reflecting on them. I never experienced such satisfaction in conversing with a female among these people.

April 5. Called to see a poor sick man, whom I had previously visited. He was at first but slightly ill, but through want of proper attention, he had sunk into so low a state, and his disorder has advanced so far, that there is little prospect of his recovery. His wife, tired of waiting on him, forsook him, and although it is now several weeks since she left him, she has not been near him since, even so much as to inquire how he is. The poor man has suffered much, and it is owing chiefly to his having been neglected. It is to be feared that much suffering, and in many cases premature death, is occasioned by such neglect. How desirable, even in a temporal point of view, is the revival of pure religion among these people.

EXTRACTS FROM THE JOURNAL OF MR. POWERS.

WHILE the foregoing journal of Mr. Schneider relates principally to the Greeks, to whom his labors are mainly directed; the extracts which follow from the journal of Mr. Powers, chiefly concern the Armenian portion of the population of Broosa, with whom he is most conversant.

Armenian Inquirers—Prayers for the Dead—Conversation with Various Persons.

January 1, 1838. For many months past my two scholars, S. and H., have made steady progress in religious knowledge, and now give much evidence of being led by the Spirit. I could have filled many sheets with the recital of the interesting conversations I have had with them. My course has been to answer their inquiries, rather than to take the lead in conversation myself. In this way I have the best opportunity to observe the progress of their minds emerging from the darkness of error and superstition;—in other words, to see how a little heaven leavens the whole lump. God has evidently begun a good work in their hearts. May he carry it on to the day of Jesus Christ.

22. The Armenians pay much money to the priests for praying for the souls of their deceased relatives. The names of donors to benevolent objects are registered in a book, as also the names of those who give according to their circumstances, the customary sum of eighteen piastres or fifty. On five particular days each year, these names are read in church by the priests, who pray for each one. "O Lord, receive his soul." Some in their wills enjoin it on their children to pray for them when they are dead; and many trust so much to the prayers and charities of survivors, as to be little mindful of a preparation for death while living. Is this right? Does it avail the dead any thing?—These questions were sent to me this evening by teacher P. whom I have never seen, but who for some months past has been studying the Bible with seriousness. I sent him for answer that it was not my business to decide as to the right or wrong of questions pertaining to the observances of his church; but that my commission, as priest and servant of Jesus Christ, to preach the gospel, to baptize, and to administer the sacrament, extended only to the living. With the dead I had no commission from my Lord and Master to do any

thing whatever. This is not the first time this individual has sent to me inquiries on religious subjects.

Feb. 5. One of the priests recently observing a book printed by missionaries in S.'s room, said to him.

P. Why do you keep this book in your house? It ought to be burned.

S. Why burned?

P. It is a bad book. It contains many errors.

S. What errors? Show me what they are.

P. So they say.

S. But I must see the errors before I burn it. Show me that it contains radical errors, and I will burn it, and not till then.

P. But you know this book is ordered to be burned.

S. Very well, but it will not do to burn up the gospel of Jesus Christ upon *their say so*. That it contains some inaccuracies I do not deny, but they are mere inaccuracies in translation, not errors in sentiment. I bought this book for the sentiments it contains, not for its mistakes. Besides, how many thousands of our people, who cannot read their own language, can read this translation. But has our nation to this day ever given them the Scriptures in a language which they can understand? The priest was silent.

23. *S.* came to-day for religious conversation. The subjects which he introduced were, The present life the only season of probation; Christ the only and all-sufficient mediator between God and man; Death a desirable thing to the Christian; The blessedness of the Christian's hope, and the misery of those who are destitute of it. We had a long and deeply interesting conversation, and the manner in which he spoke of these things only strengthened my confidence that he had been born again, and is taught by the Spirit. I could scarcely refrain from tears, when I beheld before my eyes, this brand plucked from the burning.

26. *S.* and *H.* came to-day and introduced teacher *P.* before mentioned. He appears to be a sincere inquirer after truth. Conversation soon turned on religious subjects. After noticing the fact that it is not sufficient to believe simply that Christ came into the world, died, etc.; that Mussulmans believe this, and devils too, the question was put to me, How then must we so believe in Christ as to be saved? This threw the whole subject open before me. With such an audience and such a theme, I felt no

ordinary pleasure in preaching to them for about an hour, repentance towards God and faith in our Lord Jesus Christ.

March 28. Have spent several evenings recently in explaining passages of Scripture to *S.* One which he came to in the course of his reading, and which gave him great alarm was Heb. 6: 4-6, "For it is impossible," etc. In examining their commentaries he found no satisfaction. The phrase, "who were once enlightened," in the Armenian reads, "who have been once baptized." He says there are priests who teach from this passage, that if a person sins after being baptized, he cannot be saved, and that there are some parents, who, taking it for granted that their children will sin, decline having them baptized, lest, according to this exposition, they should be excluded from the kingdom of heaven.

May 22. In conversing with *S.* on the use of wine and *raki* (native wine,) he said, "I am 200 piastres in your debt." How is that? said *I.* He replied, "Till this year I always bought grapes to that amount for wine and *raki*; this year I bought none. I owe it to your influence that I now have that money in my pocket." It is now seven or eight months since vintage, but I have had no intimation of his abandoning the use of these articles till now. This is a pleasing circumstantial evidence that the change which has taken place in him is one of principle, deep wrought, and the genuine fruit of the Spirit.

June 21. I did not design to add any more, but I had scarcely seated myself yesterday to copy these extracts, when I was interrupted by a call from a distinguished gentleman, who from the first has been one of the most tried and valuable friends of this mission. In point of talents and intelligence, in would not be easy to find his equal in this city. Most of the last two years he has spent in Constantinople where he has suffered sickness and losses in business, and where too the Spirit of God seems to have revealed to him wonderful things out of God's law. Our conversation related wholly to the change which has taken place in his mind, and to the truths of God's word. Seven and a half hours I sat with him, with a Bible and commentary in my hands, and explained the passages of Scripture to which he referred me, interspersed with such remarks and conversation of a practical and personal character, as the various passages suggested. He unbosomed his feelings with all freedom, and although time must

decide as to the nature of that change which has been wrought in him, yet it is not too much to hope that he is very near the kingdom of God—perhaps already an heir of heaven.

Syria and the Holy Land.

REPORT OF THE BEYROOT STATION FOR THE YEAR 1837.

Health of the Mission Families—Preaching in English and Arabic.

The past has been a year of general good health to the members of this station. None of us have been laid aside from our studies and labors for any length of time by disease; nor have we, as so often heretofore, been called to mourn over the early death or removal from the field of any of our number. These are facts calling for devout thanksgiving to the Author of life and health, by whose kind care we have been preserved. We have also enjoyed peace and quietness throughout all our borders, none rising up to molest us or make us afraid. Nor have we experienced any special interruption to our labors from the opposition of the priesthood; for although the persecution which arose against our schools during the last year has not ceased, yet it is far less violent than formerly, and now causes no particular embarrassment in any other branch of our operations.

Preaching, the greatest of all the means which God has appointed for the spread of the gospel, the conversion of sinners, and the establishment of his kingdom on earth, has been conducted regularly, both in English at the American consulate, and in Arabic at our native chapel, throughout the whole year, except during the hottest months of summer, while the mission families were on the mountains. The number of attendants and the degree of attention has been much the same as in the year preceding. In the English service the congregation frequently changes by the departure of some and the coming of strangers in their stead. This renders it more difficult to estimate the amount of good which may have been done to them. And although we do not witness all the results from our labors which we desire to behold, we have the fullest assurance that the word of the Lord will not return unto him void, but will accomplish that whereunto it is sent. The unfailing promise of the Lord secures us from la-

boring in vain and spending our strength for nought. But even if our English hearers derived no benefit from our preaching, the influence of this service upon the natives of this country is so salutary, as amply to compensate us for all the time and labor necessary to sustain it. It has now been conducted so long, so regularly, and with so much publicity, that the slanders of popish priests industriously circulated and generally believed by the people,—that the English and Americans are all infidels, have no churches, no prayers, no ordinances of religion—are now seen to be false. This has taken from our name a most intolerable odium. Scarcely any thing is more disgraceful in the estimation of this people, than infidelity; and to call a man *bela deon*, (without religion,) is the vilest epithet you can cast upon him. The inhabitants of Beyroot and vicinity now understand that this charge against us is a malignant slander. At a distance, however, we are still regarded as *fermasoons*, the name which they give to French infidelity. No one who has not become familiar with the state of society in this country, can understand what a prodigious influence these opprobrious names have in counteracting our efforts to do good. Wherever we can succeed, either by living among them, or by any other means, in removing these strong prejudices, we have a fair prospect of benefitting the people. But experience has shown that it is almost useless to attempt to impart religious instruction to them while they regard us as the worst and vilest infidels, men of no religion, come from a distant and barbarous land to rob them of all they hold dear and sacred.

The number of hearers at our Arabic worship is about as great as heretofore—generally about sixty, sometimes more, and rarely less than fifty. The breaking up of our schools and the opposition to our labors in general have prevented some from attending who formerly came, but others have taken their place. One young man of this class deserves particular mention. He is the teacher of Greek for the bishop, and upon him also it devolves to conduct a large part of the church service. He has become truly evangelical in his sentiments. The subject of religion seems to have taken possession of his whole soul. Whenever and wherever he is found this is the theme of his conversation. Not concerning externals and ceremonials, but the religion of the heart—the very essence of the gospel. He has attracted much

attention in the Greek church at Beyroot, and encountered much opposition. Counsel after counsel has been held by the chief men of the church, aided by the bishop himself, but they have not been able to decide what to do with him. The bishop has straightly threatened him and commanded him not to come nigh us or have any intercourse with us whatsoever. But he is immovable, and mildly but firmly assures them, that, do what they will or what they can, he will not only visit us, but attend our meeting where he can hear the gospel preached. Nor does he come in secret or alone, but in open day, and almost always brings several with him. Not a day passes but what he has discussions with some of the people, and frequently a great part of the night is spent by him in earnest, patient, affectionate effort to convince them of their errors, and to explain the way of salvation. To his large school too he preaches with all boldness, and with excellent effect; and so much attached to him are the scholars, that the enemies of truth have not ventured to oppose him. He also has a large Sunday school where he explains the Scriptures and catechises the children. These things have been continued for more than a year, and many of the older boys have become much enlightened and quite evangelical in sentiment. We have never seen in any country a person whose mind appeared to be more constantly and thoroughly occupied with the subject of religion, than is that of this young man; and as it has regularly grown and increased with him for two years, we have great confidence that the work is of the Lord.

There is likewise another person in whose behalf we feel much interest, a respectable and intelligent catholic, who has constantly attended our services and become so far protestant in his sentiments, that he cannot continue in his former connection with peace of conscience. He is very anxious to join our church, and we are not without hope that he has not only embraced the truth in theory, but experienced its saving efficacy upon his heart. We have decided to admit to the communion of our church the Druze, Kasim, and wife, of whom you have already had some information in previous communications. [See vol. xxxii, pp. 352, 362.] We have appointed next Sabbath for their baptism, and that of their interesting family of six children. We shall probably soon receive the brother of Kasim and his wife, both for a long time constant attendants upon our

religious services, and very anxious to be admitted to the church. They also have a family of interesting children. These are small things, but they appear to us quite large, and rejoice and encourage our hearts. We trust they precede, like scattering drops, a plentiful shower. May the Lord open the windows of heaven so long closed upon this wretched and desert land.

Printing—Books and Tracts distributed.

We have little that is of much interest to state in reference to the operations of the press. It has been kept constantly in motion during the whole year, but the great scarcity of type renders our movements slow, and numerous deficiencies in other respects prevents that perfection in our work to which we long to arrive. Our printing, however, will bear a very favorable comparison with that which is done in other Arabic offices.

The missionaries proceed to mention the several books and tracts which have been printed by them during the year, embracing seven different works, varying in size from twelve to 166 pages; the aggregate number of copies being 16,200, and of pages 872,800.

We have now in the press the first part of Child's Book on the Soul.

Thus, although our operations are greatly cramped by the deficiencies in our office, yet we feel that something is doing towards supplying this perishing people with acceptable and useful tracts. And we look forward with strong confidence to the return of Mr. Smith, as the time when we shall be enabled to make rapid progress in this branch of our labors, and also to print with type of such a model as will render our books more acceptable to the Arabic taste than any hitherto published.

We cannot say that in this department of our labors we have made much advance upon the past year. This has been owing to a number of causes. The closing of all our schools, except one, and this being somewhat reduced in size, has shut one of the doors through which a great many books and tracts formerly passed out to the people. Again, the opposition of the Greek ecclesiastics has hindered some from seeking after our books, who formerly applied for them. Lastly, the chief cause of this want of progress in the distribution of books is to be sought for in the circumstances of the station. For many years the number and strength of this station has not been so

small as during the past. We have been but two, both young, and one of us not yet acquainted with the language sufficiently to perform any labor in it. Consequently the care of the press and all the Arabic preaching devolved upon one, which put it completely out of his power to pay that attention to the distribution of books which its importance requires. Upon the other member of our station devolved the care of the seminary, while in fact he ought to have had nothing to do but to pursue his studies. Thus it has been out of the question to prosecute this branch of labor with much energy. Seeing ourselves thus shut out from this very important field of useful labor, we looked around for some native whom we might employ in this service; but when we were on the point of engaging one, we received information that the state of the funds would not admit of it. Not only were we compelled to abandon this plan, but also to close our schools, which as it were shut up every outlet to our books. We hope, however, soon to start our tract distributor on his errands of mercy, laden with these precious leaves of salvation, and shall trust to the blessing of the great Head of the Church to furnish the means to sustain this necessary work.

The missionaries report 5,707 copies of books and tracts distributed during the year, including 260 copies of the Scriptures, making 295,761 pages. This is, however, they state, considerably less than the amount actually put in circulation by them during the time mentioned.

Mission Seminary—Studies of the Pupils—Female School—Sabbath School.

The number of pupils in the seminary is twelve, all of whom are boarded in the mission. These belong to the Maronite, the Greek, Greek catholic, and Armenian churches, with two Druzes, two Protestants, and one of Jewish descent.

It will be perceived that our scholars are collected from nearly all the sects or denominations in this land, except the Mohammedans. We have had several applications for admission to the school which we have been under the necessity of rejecting for want of funds. In admitting scholars to the privileges of the seminary, we have uniformly acted upon the principle of selecting those who would be most likely to continue through a thorough course of studies, and continue with us in case a storm of opposi-

tion should be raised against them. Since the commencement of the seminary, not one of the regular boarders has left us, although several attempts have been made to draw some of them away from the school. We hope ere long to be enabled to increase our little number, but at present we have nearly as many as we can thoroughly teach until we have more aid.

Tannoos El Haddad, our catechist, has instructed the boys in Arabic three hours a day, during the year. He has taught them reading, spelling, definitions, and writing. He has also given them much instruction in scripture history. We regard it of the first importance that our scholars should have a thorough and intimate acquaintance with Arabic. This is the medium by which they are to communicate their knowledge to the people—the channel through which the waters of salvation are to flow to the thirsty, perishing millions of this land. We have therefore made every effort to obtain a grammarian, but hitherto have not succeeded. Some of our number went to Damascus last summer for this object; and after searching nearly two weeks, was obliged to return without being able to find a christian teacher of Arabic grammar in that great city, or even to hear of one in any part of the country, who was well qualified to instruct. Indeed the grammarian in the employment of the Greek patriarch in Damascus assured him that he was the only individual in the whole of the Greek church in this land, who was able to teach this science. This investigation clearly shows that the light of science, as well as of religion, is nearly extinguished, and is only one of the melancholy proofs which we have, that a great, a herculean work must be performed, in order to elevate this people from their present ignorant and degraded condition.

More prominence has been given to English studies this year than last. This has been done for two reasons, one of which has just been alluded to, that we have not and cannot obtain a teacher who is qualified to instruct in the higher branches of Arabic; and the other is, that we are extremely anxious to give our pupils, as speedily as possible, such a knowledge of our language as will enable them to read and understand our religious books, and to have access to the rich treasures of literature and science from which they are now debarred. With the exception of the Bible and a few tracts published in Malta and at our

press, there are no religious books in Arabic suitable to be placed in the hands of youth; and many years must elapse before even the necessary elementary books of science can be prepared and published. We therefore think it very desirable, that the scholars should have an intimate acquaintance with English, in which all the necessary books are prepared and made ready to their hands.

About the first of July the mission families removed to Mount Lebanon to secure a more healthful atmosphere during the heat of the summer. The pupils were of course dismissed till the time should arrive for the return of the missionaries to Beyroot.

After a short vacation, some of the older pupils expressed a strong desire to come up to the mountains and pursue their studies under our direction. Accordingly a suitable room was provided, and these boys were regularly taught English about three hours a day by Mr. Hebard and Mr. Homes. It was truly gratifying to observe the strong thirst for knowledge which these dear youth manifested, some of whom were willing to pay all their expenses, if we would teach them. In addition to the members of the seminary, three or four boys from Aliéh regularly attended the school for the purpose of learning English. One of these was a young sheik of the village, about twelve years of age, who is very friendly to the missionaries and quite anxious to obtain a knowledge of our language. The principal sheik of Aliéh often visited this little school and appeared much interested in the subject of education. He frequently expressed a wish that an Arabic school, on the plan of the American schools, might be established by us for the benefit of the youth of his village.

Much religious instruction has been given to the scholars during the year. They have spent nearly two hours each day in reading and studying the Scriptures and devotional exercises. All of them regularly attend the Sabbath school, the English preaching at the American consulate, and the Arabic service at the mission-house. In the evening they are required to repeat from memory the texts, and the oldest boys to give an account of the sermons. This is a delightful and very profitable exercise, and it is often quite gratifying to hear them repeat so correctly the leading thoughts of the discourses which they have heard. The consciences of some of these youth are quite tender, and they are often seen

weeping while listening to the truths of God's word. The Holy Spirit has frequently seemed to be hovering over this school ready to bless it, but as yet there have been no conversions. It is our daily prayer that the windows of heaven may be speedily opened, and the Holy Spirit poured out upon us and the dear youth committed to our care, until there shall not be room to receive it.

The whole number of pupils in the female school is forty-five, and the average attendance was twenty-five or thirty. Their proficiency, as manifested at an examination, was highly commendable and encouraging. While the mission families were residing at Mount Lebanon, a school was opened for Druze girls, which was attended by about twenty. The missionaries express the opinion that a female boarding-school is very much needed at Beyroot, and might be advantageously opened without delay.

Of their Sabbath school the missionaries remark—

We have an interesting Sabbath school which has been in operation during the year except when the mission families were upon the mountains. The whole number of scholars is about forty-five, and the average attendance is thirty. These are mostly composed of the pupils of the seminary and the female school and some adults who are intimately connected with us. More than two thirds of our Arabic congregation are members of the Sabbath school, in which both teachers and pupils feel a very deep interest. It is no uncommon thing to see mothers with their infants in their arms, listening to the word of life. The school is regularly opened with prayer, and closed by appropriate remarks on the lessons.

LETTER FROM MR. THOMSON, DATED
AT BEYROOT, MARCH 16, 1838.

*Admission of a Druze Family to the
Church—Public Affairs.*

RELATIVE to the admission of Kasim to the church, mentioned on page 472, and the interest awakened by the event, Mr. Thomson writes—

On the first Sabbath of this year I baptized the Druze, Kasim, and family. He is the person mentioned in the journal of Mr. Smith as suffering so much persecution. They wished to change

their heathen for christian names, and their request was complied with. On the same day I baptized Sarah Smith, infant daughter of our catechist, Tannoos El Haddad. I availed myself of the occasion to preach on the subject of baptism, and endeavored to explain the true meaning and intention of the ordinance. The congregation was larger than usual, and the attendance more deep and solemn than I have ever witnessed in our chapel. The day will be long remembered by us all as one of thrilling interest. We were not without anxiety for some time, lest the government, urged on by fanatical men, would proceed with rigor against Kasim for being baptised, and punish him as an apostate from the Mohammedan faith. I distinctly and repeatedly informed him, previous to baptizing him, that this might be the result; but his mind never hesitated or wavered. He appeared ready to suffer martyrdom, rather than deny his Lord. Thanks to God, he has not yet been called to undergo this severe trial of his faith. We all felt considerable anxiety for some time, particularly, as immediately after the baptism, all those persons in the vicinity of Beyroot who had been Christians and turned Moslems by the compulsion of the former government, but had been allowed to return to their religion by Mohammed Ali, were the very next day thrown into prison, and were finally banished from the country. Kasim being regarded by the government as a Moslem, as all Druzes are, we did not know what measures they might pursue. Up to this time, however, nothing has been done, and we hope that no notice will be taken of it. The brother of Kasim and his wife are very importunate in their request to be baptised, and we shall probably grant their petition ere long. May God, in whose hands are the hearts of all men, incline these Mohammedan rulers to abrogate the bloody law of the Koran, which denounces death without ransom upon all apostates from the faith. But we cannot wait until they become willing that men should obey the command of Jesus Christ.

On the first Sabbath of this month Kasim and his wife, and Miss B., the sister of G. P. B., were received for the first time to the communion of our little church, and on the same occasion two of our native members, who had been suspended for a year, were restored to the fellowship of the church. To have our small company increased by the addition of five at once was very animating, and caused many tears of joy to flow from

my eyes. There are two or three more, of whose piety we entertain strong confidence, and whom we shall soon invite to the Lord's table, if they continue to adorn the doctrine of God our Savior by lives becoming the gospel.

The aspect of public affairs is not very quiet at present. The Fellaheen of the Houran, south and southeast of Damascus, are in rebellion, and the pasha's troops have sustained two signal defeats. In the last, commanded by shereef pasha, governor-general of Syria, the whole army, consisting of more than 20,000 troops, was completely routed, and it was with great difficulty that the pasha escaped. Ibrahim pasha has not yet reached the seat of war, but when he does it will probably soon terminate. Lebanon is quiet and also the mountains of Palestine, and will probably remain so, for they are all disarmed and guarded by strong garrisons of Egyptian soldiers. May that kingdom which is righteousness and peace soon be established throughout all this land.

Sandwich Islands.

LETTERS FROM MESSRS. LYMAN AND COAN, DATED AT HILO ON HAWAII.

Attention to Religious Instruction—Admissions to the Church.

AT page 441 of the last number it was stated that a very unusual attention to religious instruction was prevailing at most of the stations composing the mission, and some account was given of the interesting scenes which had been witnessed at Honolulu and the other stations on the island of Oahu. Letters from stations on Hawaii and Maui will be inserted here. Writing from Hilo, on the 20th of November, 1837, Mr. Lyman remarks—

There has been a constantly increasing attention to the word of God during the last six or seven weeks among our people. The last week of October was one of much interest in the boarding-school. The ordinary school exercises not unfrequently gave place to efforts for the immediate conversion of the scholars. From the first of that week the general aspect of the school has been much changed. There has seemed to be a growing sense of the reality and importance of divine things. Most of the scholars profess to have chosen the Lord for their portion. How many have really become the children of God is known to him alone. We hope, however, that

much fruit will be brought forth to the glory of his grace. No means appear to have been more blessed than the affectionate, and, I may add, personal application of truth at the time of morning and evening prayers.

On the first Sabbath of the present month thirty-one were received to the church on profession of faith. The week following was devoted to a protracted meeting. The arm of the Lord was visible in every stage of the meeting. Compared with what we had before seen at this place, we think the present a great work. The principal difference between this and other seasons of the outpouring of the Spirit witnessed at this place, is in the extent. A larger number of the people about us are arrested, and a much larger proportion of the inquirers are from distant parts of the field. Some of our church members are very much aroused to the duty of prayer, and are now able to understand, as they never did before, the meaning of Rom. 8: 26. There is in fact every evidence that this is a genuine work of the Holy Spirit. But who shall feed these lambs which Christ has purchased with his own blood? Can we do it scattered as we are?

Mr. Lyman states that much interest was manifested by the people of the island in the boarding-school for training teachers, which had been established at Hilo. One chief subscribed twenty dollars, and the natives at Kaavaloa had contributed forty dollars more. Others seemed disposed to aid in sustaining the school, rather than that it should be suspended from deficiency of funds received from this country.

Mr. Coan under the same date, writes from the same station—

In my last letter to you, I mentioned my tour in Puna, the large district lying south of us, and the deep interest which seemed to be awakened there on the subject of the soul's salvation. Since our return from the last general meeting, I have made another tour in that quarter, and I hope soon to visit the district again, if the Lord will. On my last tour I found the work of God most visible there. Multitudes of people have broken off from their long cherished habits of sin, and they are now leading a life of prayer. Most cheering evidence remains of the blessed effect of the gospel among them. On my last visit the word seemed to fall on the hearts of sinners like the hammer and the fire of the Almighty. Many wept and many trembled. Larger

congregations came out to hear the gospel than I had ever seen there before. Large numbers followed from village to village to hear the truth; and when after listening for two or three days, they gave me the parting hand to return to their dark and distant villages, the tears rolled down their cheeks. When I look at the change which has been effected in some parts of that field, during the past year, I exclaim, "What has God wrought?" The head man of one of the principal villages in Puna, and a man of much influence, appears decidedly broken down and penitent. During my first tour through the district with Mr. L., this man was pointed out to me as one of the most hardened and stubborn opposers in the field; but we trust that the gospel has since broken his heart. In case we could not send a missionary, he requested a member of the church to come and live with him and be the teacher of his village. As we were not able to comply with the former request, we selected a discreet brother in the church and sent him out. This man has resided in Puna ever since, and his influence, thus far, seems to be happy. We have since sent another of the brethren to another village in Puna, and one also to a distant part of Hilo, and these native helpers seem to be exerting a good influence.

On the first Sabbath of the present month thirty-one persons were added to the church on profession of their faith in Jesus. We expect to receive as many more at our next communion. God has wrought a blessed work among our poor people in the course of the past year. To him be glory forever. The fruits of penitence and reformation are constantly springing up around us, and we have every encouragement to abound in the work of the Lord, for as much as we know that our labor is not in vain in the Lord. Nothing is a plainer matter of fact than that the gospel of Christ "is the wisdom of God and the power of God unto salvation;" and it is a heart-felt, consoling truth, that those who sow in tears shall reap in joy.

On the fifth instant we commenced a protracted meeting, which continued for eight days. It was well attended to the last. Many came from the distance of fifty and sixty miles to hear the gospel. It was a season of deep and solemn interest. God's word was with power, and his work was glorious. Multitudes wept and trembled, and hundreds evidently think they are converted. How many will bring forth fruits meet for repentance, remains to be seen. Of one thing

we are sure, that God is in this place, and that he has spoken to many hearts. We expect to return with many sheaves for Christ.

Remarkable Rise and Fall of the Sea.

The reader will remember that a phenomenon similar to that which is recorded below was mentioned in a letter from Mr. Armstrong, inserted at page 251, of the number for July, as having occurred near Wailuku, on the island of Maui. That a common cause occasioned the remarkable rush of waters at both places may be inferred from the fact that the phenomenon was witnessed at both places on the same day and the same hour of the day. Nor could the cause have been of so limited a nature as Mr. Coan supposes, as the effect on the northern shore of Maui, the one most remote from Hawaii, was as great, perhaps greater, than on the southern.

But God has recently visited this people in judgment as well as mercy. On the 7th instant, (during the time of our protracted meeting,) at seven o'clock in the evening, just as we were calling our domestics together for prayers, we heard a heavy sound as of a falling mountain upon the beach. This noise was succeeded by loud wailings and cries of distress extending for miles around the shores of the bay. I immediately ran down to the sea, (about one fourth of a mile from our house,) where a scene of wild ruin was spread out to our view. The sea, by an unseen hand, had all on a sudden, risen in a gigantic wave, and this wave, rushing in with the rapidity of a race horse, had fallen upon the shore, sweeping every thing, not more than fifteen or twenty feet above high water mark, into indiscriminate ruin. Houses, furniture, calabashes, wood, timber, canoes, food, clothing—every thing, floated wild upon the flood. The water rushed up vallies, carried away fish-ponds, and swept over many low plantations of food. So sudden and so unexpected was the catastrophe, that the people along the shore were literally "eating and drinking," and they "knew not until the flood came and swept them all away." The wave fell upon them like the bolt of heaven, and no man had time to flee, or to save his garment. In a moment hundreds of people were struggling with the raging billows, and amidst the wreck of their earthly all. Some were dashed upon the shore, some were drawn out by friends who came to their relief, some were carried out to sea by the receding

current, and some sunk to rise no more till the noise of the judgment wakes them. Through the great mercy of God, only eleven were drowned.* Twelve individuals were picked up while drifting out of the bay, by the boats of the Admiral Cockburn, an English whaler then in this port. The master, captain James Lawrence, kindly ordered his boats to go in search of those who were floating off upon the current, and by the prompt and timely aid of his men, twelve were saved from impending death. The whole scene was one of deep and painful interest. Multitudes came out of the waters without so much as a garment left them to cover their nakedness. Half frantic parents were searching for their children; children were weeping for their parents; husbands were running to and fro in the crowds inquiring for their wives, and wives were wailing for their departed husbands. The loud roar of the ocean, the cries of distress, the rush of hundreds to the shore, and the scene of desolation there presented, all combined to render the scene one of wakeful and thrilling interest. Had this providence occurred at midnight when all were asleep, hundreds of lives would undoubtedly have been lost, but in the midst of wrath, God remembered mercy. The water remained but a few minutes upon the shore, and then retired with a rapid rush, far below low water mark. Again it returned upon the land, but with less violence than at the first, and thus after several successive influxes and refluxes, it retired to its ancient bounds. It was said by those on board the ship, that the water rushed by the ship at the rate of eight or ten miles an hour. The ship was not injured, but she was in much apparent danger. She came near striking bottom during the reflux of the sea. The number of houses destroyed is not known. Some of the natives say two hundred or three hundred, but I believe the number will fall below one hundred. The houses were all filled to overflowing with inhabitants, as multitudes of strangers were here at the time, to attend the protracted meeting. In some houses there were twenty or thirty souls, and probably still more in some.

The effects did not extend beyond the shores of Byron's Bay, say six miles; and no earthquake was perceived at the time, and no visible cause of the phenomenon. Probably it was the effect of a submarine volcanic eruption near the mouth of the harbor. To the people it

*Another has since died.

seemed to be "as the voice of Almighty God when he speaketh," and it appeared to promote the work of the Spirit then going on here. We endeavored to improve it for good to the dying multitudes around us.—Had the mission-houses stood at Waiakea, where the station was first taken, every thing would have been swept away. Our present location is about a quarter of a mile from the sea, and perhaps a hundred feet above its level. Such an ingress of the sea took place here in the days of Kamehameha; but no lives were lost at that time, and the effects were light compared with the recent flood.

After mentioning that the schools were going on well, and that thirty pupils were in the boarding-school; and stating that their operations in this department had been limited and greatly embarrassed for want of adequate funds, Mr. Coan adds—

But the emergency furnished an occasion for effort. We appealed to our people and to Hawaii to sustain the Hilo school, and they have responded to our appeal. The school was never better sustained than at present. Such things as our people can give are not wanting; but for want of a market, many things cannot be turned to advantage, and some foreign help will still be needed to procure such things as the natives cannot furnish. From 150 to 200 of our people work on a cotton plantation on the first Monday of each month. They also make contributions of kapa, wood, fish, arrow-root, etc., at the monthly concert; and the members that attend this meeting would make most of our American churches blush. God has done great things for us, whereof we are glad.

LETTER FROM MR. ARMSTRONG, DATED
AT WAILUKU, ON MAUI, FEB. 1, 1838.

Truly our ears hear and our eyes behold glorious things in Zion these days. The year of jubilee has arrived, and ransomed sinners are flocking to the Savior. You will from others hear of the wonderful work on Hawaii. Blessed be our God it is not confined to that island. The Lord of the whole earth is here in our midst at Wailuku also: I cannot doubt it any more than I can doubt the truth of revelation. How can I, when I see persons of all classes and ages groaning under a sense of sin and trembling in view of the wrath of God? Some who were heretofore as stupid in

regard to the things of religion as the brutes, and many who could pray, read their Bibles, go to meeting, etc., and in the same day, commit adultery, speak falsehood, injure a neighbor, and the like, now are oppressed with a fearful looking for of judgment and fiery indignation. Some careless and heartless church members too seem to be converted over again, and others are laboring with God in prayer to pluck sinners as brands from the burning. The entire population seems to be moved.

Some three months ago there were clear indications of the Spirit's presence among our people, and from that time the interest has been gradually increasing, especially among our children in the schools. These indications led to the appointment of a protracted meeting, which closed, after six days' continuance, day before yesterday. Messrs. Andrews and Green assisted me in the blessed work. A large congregation assembled, and the most wakeful and solemn attention was given to the word. Our sermons were continuous and confined to a few cardinal points, such as the sinner's ruined condition out of Christ; the character, offices, sufferings, and death of Christ; and the duty of immediate submission of heart to him. The attention did not flag till the last, and many of the people are now anxious to have the meeting continued. Many from other places refuse to go home, though they can scarcely get food here to support their bodies. How blessed is this work! how good it is to be here! I think you and all who love the Savior would say so, were you with us. One wicked foreigner is among the anxious and several foreigners' children.

I have just returned from a children's meeting. I opened the 7th chapter of Revelation, and tried to open heaven to their view as it is there described, and then asked them if they did not feel ashamed and grieved that they had cared so little for the Savior who has not only died for them but prepared for them a world so pure, beautiful, and enduring as heaven. Some of them could scarcely utter a reply. I asked them yesterday what grieved them most; was it the lies they had told? was it their disobedience to parents? was it their filthy talk? They said no. What then? They said it was their cruel treatment of the blessed Lamb of God. They had cared more about every thing else than about him who is most worthy of their love and confidence. I hope some of them at least will rise and reign with him forever and ever.

But the poor little things have poor advantages and many obstacles in their way. They are surrounded with pollution, and when out of school hourly see and hear things calculated to drive all seriousness from their minds. Even the parents of most of them are ignorant, stupid, filthy, and heathenish. But Jesus is a faithful and a powerful shepherd, and he may carry these lambs in his bosom. The boarding-school also partakes in the blessing.

Having remarked upon the necessity of caution and discernment in judging of the character of those who profess to have been converted to God, and the danger that many, of whom hopes were entertained, would hereafter go back to their dark and wicked courses, Mr. Armstrong adds, respecting many who, it may be hoped, will finally be saved—

You will rejoice, however, and so will the churches when they hear what the Lord is doing here. All heaven rejoices with joy unspeakable, and let earth join in. But this is not at all inconsistent

with the impression that many of our professed converts will be likely to fall away. All the facts and analogies of the past here lead to this impression. If one fourth of those who are apparently converted prove to be really so, we shall have a great revival. But I hope for more than this.

The seriousness in the boarding-school increased daily. I have just returned from it, and the little girls appear to be greatly oppressed with a sense of sin. I have had a meeting of the anxious also this afternoon—four or five hundred present; and while many appear to be only slightly awakened, some are very deeply so, and others no doubt have really found the Savior and rest upon him.

I greatly need more help. I cannot long sustain this weight. Schools, books, medicine, family, a dying population, a revival of religion among what you may call children, besides daily preaching, have worn my little frame to a skeleton. But the cause is a blessed one, and the sooner I do up my work, the sooner I shall get my reward and get home.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN NORTHERN INDIA.

The journal of Mr. Newton, whose station is at Lodiana, contains interesting information relative to the population of the country in which he is laboring.

Sacred Book of the Sikhs—Conversation with their Priests.

Nov. 10, 1837. Lalton from Lodiana S. W. S. seven miles. Population—Sikhs 700, Hindoos 100, Mussulmans 200: total 1,000. The magistrate insisted upon furnishing all our supplies gratuitously. He assembled the former on Sabbath morning to hear our message, and we went to the bazar to talk to the merchants in the afternoon. There is no place of worship, but in an upper room of the best house in the town there resides a Sikh guru who keeps a Granth, (the sacred volume of the Sikhs) which he reads and expounds to all who wish instruction. I desired the guru to show me his place and Granth. Several persons followed. When we reached the door, all took off their shoes to show respect to the sacred book which they call Granth Sahib, that is, Mr. Granth. The guru requested me to take off my shoes; I preferred standing at the door. Seeing this, he told me to enter notwithstanding my shoes. The book was brought out of a dark room, placed on a low frame over an elegant carpet, and the seven

rich cloths with which it was wrapped were taken off. It was about fourteen inches broad by sixteen inches long, and six inches thick, covered with scarlet cloth; a wide margin had been left on each page. The guru took his seat before it, and a man by its side with a brush (the handle of silver,) to keep off the flies. The book was opened, and pillows placed under each side. The guru then read a sentence and explained it, to show me his manner. He said it was composed of five parts, written by so many authors—of whom "Father Nanak" was the first. These were all faqirs, religious mendicants, or holy men; but at the same time warriors. There were five other leaders, one of whom wrote a book (the faqir said,) but it is not a part of the holy volume.

12. Jassowal, from Lodiana, south eight and a half miles. Population—Sikhs 500, Hindoos 200, Mussulmans 50: total 750. Here again supplies were gratuitous. The diseased came to be cured, and I gave them such medicine as my stock would allow. Here is a college of Sikh faqirs, forty in number. One of them brought a present of sugar. Going in the afternoon to see them, I was told to take off my shoes, but with the same result as at Lalton. The faqirs whom I saw are all old men. I asked them about their religion, and learned that they believe in the transmigration of the wicked, and the absorption of the righteous into the substance of the Deity, because, said they "the souls of men are parts of the Deity." I said, "Is it possible for God to sin?" "No." "Are all men sinners?" "All who have not acquired knowledge." I then said, "How is this? You tell me three things—God cannot sin; men do sin; and yet men are parts of the divine essence!" Before the absurdity of their position,

that the souls of men were divine, could be drawn out distinctly, and exhibited to the people who were sitting by and listening with great interest, they interrupted me and tried to change the conversation. But I constantly recurred to this point till they seemed to be getting angry. I promised them Gurmukhi Scriptures, which made them very glad. As I went out the chief disputant said, "You are my brother;" meaning, I suppose, that we were both gurus. The next morning I talked to the people near the same place, the fakirs listening; I now brought out the conclusion they were so much afraid of the day before, and unfolded the great doctrines of the gospel.

13. *Bila*, from Lodiana, S. W. S. eight and a half miles. Population, 100 Hindoos. An evening meeting. People uncommonly attentive. One inquired how they should learn more of these things? I told them to come to me at Lodiana. This seemed to please them. When I was going away several followed and asked Golak, (the native Christian who is with me,) how they could be supported while receiving instruction at Lodiana. They said also, "This is a God we never heard of before. Is this a new God?" They wanted to know too whether we could prophesy or not.

15. *Joah*, from Lodiana, southwest nine and a half miles. Population—Sikhs 200, Hindoos 430, Mussulmans 20: total 650. An outdoor discourse soon after sunrise; about fifty present. Much gratitude was expressed to me for bringing them such a "gospel." I urged them to be thankful to God for providing such a salvation, and to show their gratitude by accepting it. The chief religious teacher, an old brahmin, and others followed us out of the town to express their gratification. The old man said he would come to Lodiana and spend a few days, to get further instruction.

Shahazad southwest nine miles. Population, 30 Sikhs. The magistrate, an old man as is usual in these villages, was very sedate and thoughtful, listening with intense interest. In the course of our remarks he turned to one behind him and said, "Did you ever hear such words?" When I had ended, he said, "Is this what you were going to tell us?" and then addressing the little congregation he added, "Brothers, isn't this all for our good?" We told him they might have further instruction by coming to Lodiana where I lived. He exclaimed, "Good! excellent!"

A press has been put in operation by the mission at Lodiana, and 17,000 tracts been printed there in Hindustanee. The missionaries have also a school taught in English and another taught in Hindustanee.

Mr. Wilson, connected with the same mission, and stationed at Subathu, records the following—

Notes on the Hill People.

Sept. 16, 1837. *Fagu* bungalow, eight coss, or about eleven miles east of Simla. On our way to this place we passed over the summit of the *Mahasu* hill, which is said to be from 10,000 to 12,000 feet above the level of the sea. A deep, dense cloud lined the summit, and rushed sometimes with immense velocity through the

"kads" (ravines) below us, the wind taking its course from the shape of the ravines and hills around. We seemed to be literally wrapt in the cloud, and could not see more than the distance of a few yards, except when a "rushing, mighty wind" would sweep along, and for a moment disclose the huts and cultivated spots in the ravines far below. *Mahasu* is covered with a dense, heavy forest, chiefly of fir-trees. A very rank vegetation, and the deep green fir-trees, covered with a deep green lichen (or moss,) impart a very refreshing greenness to the picturesque landscape.

In various places along the summit and sides of the hill, potatoes are cultivated extensively, and seem to have their chosen soil. This looks more like America than any thing I have seen on this side of the globe. The valleys on both sides, as far as the changing clouds permitted us to see, were studded thickly with native hamlets, and covered with cultivation in the usual style of the hills.

On the road from Simla to *Mahasu*, we met from sixty to one hundred men, carrying boards, scantlings, etc., for buildings now going forward in Simla. One man carries one, or two, or three boards, according to their size; and six, eight, twelve, sixteen, or more men carry one beam, according to its size. There is no other mode of transporting such things yet discovered, than human sinews.

At this place, although it was the middle of September, and on the borders of a tropical climate, we were glad to put on the warmest woolen clothes we possessed, and sit close by a brisk fire, and withal we suffered from cold. The summit of the snowy range, bleak and cold, just over against us, sent down a specimen of their pure frosty air in the evening breeze, which came directly down from them.

18. *Narkunda*, eight coss, in about a north-east direction from the last bungalow. Very early this morning we set out to visit the top of *Hattu*, a boldly projecting summit about four and a half miles distant. After a most fatiguing walk of about an hour and a half, we reached the summit. The view from this summit amply compensates for the toil of ascending it. The lofty and pure summit of the snowy range, stretching along in full view, appears to be not more than four or five miles distant, with no intervening object to intercept the view; the deep valley of the *Sutlej* stretched along beneath, and above it the high, long range of snow. The sun-beams, glistening from the crusted snow in some places, give it a radiance quite indescribable. The majestic heights, the pure, untrodden snow that had slumbered there for ages, and the awful solitude that seems to reign, fill the mind of the beholder with an impressive, still, and awful sensation, and makes him almost instinctively ask, Who dwells there? None but He who formed these mountains, and clothed them with their white, unsullied robes!

MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

Mr. Kincaid, in the journal of a tour made by him up the *Irawadi* river, and in the northern portions of *Burmah*, in illustration of the habits of the people, gives the following account of a—

Great Assemblage at a Fair—Pagodas—Scenery.

Feb. 7, 1837. Our way till one o'clock, is through a fertile district, with here and there a small village; when we reached a large island, the lower part of which is covered with forest trees, and the upper part with pagodas, except near the water-side, where there is a very respectable village. On the east side of the river also, is a neat pleasant village, of one hundred and fifty houses, and several large monasteries.

A yearly religious festival is held on this island, and is one of the five largest celebrated in the empire. It commenced four days ago, and is to continue nine days longer. Boats loaded with men, women, and children, are incessantly coming in. Many live in their boats, but the greater part put up tents, made of mats and leaves of the palm. I should judge there were two or three thousand of these tents already up. They are so placed as to form narrow streets, along which, under a temporary roof, is spread out all the various articles that are used by this people. If the people did not say so, one would not get the idea that religion was any part of their object. All are eager in buying and selling: each one is crying up the qualities of his goods, using the most extravagant language, to induce customers to buy.

Just around me, I see Burmans, Shyans, Paloungs, Yiens, Chinese, Kathayans, Asamese, and Kakhyens. Here are English goods—broaddcloth, cutlery, cotton handkerchiefs, and book muslin, all very coarse. There is American glass-ware—I suppose American, for I see Henry Clay stamped upon some of it. The Shyans come here in immense crowds, and, without an exception, are dressed in blue cotton, while the Burmans are clothed in silk, of the most brilliant colors. The pagodas are all small, not more than twenty-five or forty feet high, but in number they exceed any thing I have before seen in Burmah. They are neatly built, and several hundreds are entirely covered with gold leaf. In the top of each one, is inserted an iron rod, which supports a net-work of iron, in form like an umbrella, and on the lower end of this net-work, small bells are attached. From the clappers, flat broad pieces of metal are suspended, which, when agitated by the wind, make the bells ring. When I went among the pagodas, the wind blew fresh, and the sound was nearly deafening. There is a great variety in the size, and an almost endless variety in the tones of the bells. Here and there, as I passed along, is a brick zayat, completely filled with idols of all sizes, and of nearly every kind of material, though white marble, copper, and lead are the most common. To a believer in Boodhism, this scene altogether must produce a feeling of solemnity and awe—it is a wilderness of pagodas and idols; and then the endless number of bells, ringing in the air above one's head, renders it impossible to hear a human voice; so that if you were separated from your guide, you would be lost, and might wander for hours, without getting out. As near as I can learn, this island became a place of pilgrimage many hundred years since, through the influence of a very popular Shyan king, who built several pagodas and a monastery at great expense. But what gives the place its chief celebrity, is a tooth of Gaudama, placed under the first pagoda that was built.

Though the crowd of people were busy, buying and selling, yet many listened to my remarks, and eagerly sought for tracts. I gave away about three hundred small tracts, and only two bound volumes. Perhaps a million of pages could be judiciously distributed, and they would be carried into eight different provinces. On inquiry, I found that the Shyans living east of this, and east of Bamau, are unable to read Burman, except now and then a rare case; indeed, but few of them can speak Burman.

8. The fog was so excessively dense that only the dim outlines of the shores could be seen till eight o'clock. When the sun broke out, a great change in the scenery was apparent. We had left a wide and fertile plain, but were now hemmed in by lofty hills or mountains of rock, rising abruptly from the water's edge. One is at a loss to know what has become of the noble Irawadi, which is diminished to less than half its usual width, and is so still that you can hardly perceive any current. In looking forward, too, there is apparently no channel for the waters. Every few hundred yards the river takes an abrupt turn around the base of a rocky mountain, the sides of which, in many places, are nearly perpendicular, and present the appearance of having been worn down by the action of the water. In one place the river is compressed into an exceedingly narrow channel, and the mountain presents a smooth, unbroken, perpendicular front, of about six hundred feet. The waters appear to lie perfectly still in this deep, gloomy cavern. The whole scenery is sublime and awful. The deep silence which reigns is full of majesty. When one turns his head, and looks along up the side of this bold mountain of unbroken rock, till the eye reaches its frowning summit, the head swims, the nerves become weak, and one instinctively lays hold of something for support. The splashing of the oars, and the monotonous songs of the boatmen as they echo along the vaulted sides of these smooth worn rocks, is all that breaks the dismal silence. Not a ripple in the water, or a breath of wind; yet the men tell me, when there is a heavy storm of wind, it roars and howls along the deep caverns in a most terrific manner. The Burmans call this place Kyouk-dwen; that is, "between the rocks." The distance through is four or five miles, and no doubt it would be an interesting field to the botanist and geologist. The upper part of these rocks is sand-stone resting upon a base of blue lime-stone. In one place I noticed swarms of bees, actively employed along the sides of the rock, two or three hundred feet high. Small holes could be distinctly seen, through which streams of these little animals were going out and entering in.

At a village called Bamau, where he arrived on the 10th of February, about 230 miles above Ava, Mr. Kincaid writes—

Very early in the morning went into the Chinese part of the city. Nearly all the Chinese are merchants and live principally upon one street, which is wide and tolerably clean. They have a large gorgeous temple, similar in construction and internal arrangements to the one in Amarapura. The two principal idols are as large as life, enormously fat, with long black beards, eyes glaring furiously, countenances wrought up to express the highest pitch of anger,

their hands filled with darts and spears, and raised up as if determined to destroy the worshippers below. In outer rooms are tables and benches, where, on certain days, the Chinese eat and drink, and many of them become intoxicated. To the Chinese eating and drinking is the supreme good; to the Burmans sleeping. The Chinese idols are excessively corpulent, often sitting upon fat stags, and sometimes in the act of slaughtering them; while the Burman idols are either sitting with arms folded, or reclining upon pillows, as in the act of sleeping. The Chinese heaven is a place of ceaseless eating, drinking, and smoking. The heaven of the Burmans is a place of endless sleep.

BRITISH AND FOREIGN BIBLE SOCIETY.

Notices from the Thirty-fourth Report.

FROM an abstract of the report of the society contained in the Missionary Register, the particulars given below are gathered. The committee preface their general view of the operations by the following remarks.

It is the happiness of your committee to have to announce, that the issues and sales of the Holy Scriptures by this society abroad, during the year, have been unprecedented; and though the distributions at home have been somewhat diminished, still they have been very considerable. The pecuniary resources of the society have not swelled to quite so large an amount as last year; they have, however, been very generously supplied, while the regular and free contributions have decidedly increased.

Your committee cannot express how much they feel to be due to the great "Author of peace and Lover of concord," for the unbroken harmony which has, during another year, characterized their own proceedings. Nothing from within, and happily, nothing from without, has been permitted, for a single moment, to divert their attention from the great object which they have in view; nor, so far as they recollect, has one jarring sentiment or feeling disturbed their deliberations.

Issues of the Scriptures.—The issues of the society have been 594,398; being 369,764 at home, and 224,634 abroad; which is the largest number of copies circulated from the foreign depots of the society, in any year since its establishment.

The total issues of the society since its commencement, are 10,888,043.

Summary of Languages, Dialects, and Versions.—Of 136 languages or dialects, the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the society, directly in 67, indirectly in 69.

The number of versions (omitting those which are printed in different characters only) is 158. Of these, 103 are translations never before printed.

Auxiliaries and Associations.—Auxiliary societies 136, branch societies 319, Bible associations 1,669: total 2,324.

The number of public meetings attended by the agents, is 549. The total number of public meetings held during the year appears to have been 1,062; exceeding by nine, the number held during the preceding year.

Grants of Money and books.—Domestic, £3,499; Europe, £22,418; Asia, £11,503; Africa, £1,804; America, £2,269; West Indies, £549: total, £47,044.

After some remarks relative to the steady progress which the society has made, and the still greater labors which are required, the great destitution of the Bible in nominally christian countries is then noticed, when the report turns to the—

Boundless Field opened in Heathen Lands.—But if special benefits may be expected to accrue from the circulation of God's written word among the nations of Christendom, very momentous consequences also are suspended on its free introduction into Mohammedan and heathen lands; especially at a time, when, as in the East, in Africa, and in the Islands of the Southern Seas, the labors of christian missionaries—both by translating the Bible and preaching its truths—have so largely tended to prepare the way for the reception and right use of the hallowed treasure, which it has been the blessed privilege of the society to diffuse.

See, then, what a boundless field of labor opens before us! See how much yet remains to be done, by a society which aims to promote the circulation of the Holy Scriptures to the remotest parts of the world! Nor, while bending our attention abroad, let us forget the destitution which still remains at home. How many thousands of British families—of families even in London—might lift up an imploring voice, and say, "Have ye not a blessing—have ye not a Bible—for us, even for us also?"

The report closes with the following important remarks ranged under the inquiry—

Are Christians prepared to fulfil the Work to which the Providence of God calls them?—In repeating and urging this inquiry, your committee by no means intend to refer solely, or chiefly, to the requisite enlargement of their funds: yet it must not be concealed, that, even in this respect, the bounty of the friends of the society may be called for, far beyond its present amount. There are plans already sanctioned, or projecting, which, if fully carried out, may require, and, as your committee think, will justify an increased outlay, to the extent of many thousand pounds a year. One single province of British India—Madras—asks for an additional £5,000 a year for the next three years: and Calcutta will demand an equal, if not a larger sum.

Your committee venture to urge this question, "Are we prepared?"—with reference, not more to the growing magnitude of the work of the Bible Society, than to the peculiar circumstances under which it has now to be conducted, and the peculiar difficulties with which it has now to contend.

The questions of stirring interest, which at present agitate our own beloved country; questions, for the solution of which it is so important to the well-being of all classes that the majestic voice of inspired truth should be duly heard, and its imperative claims not compromised, but unflinchingly maintained; the storm which seems rising in many of the countries of Europe, and of which more than the distant murmurings have

already reached us; a storm, the consequence, as it would appear, of the extent and success of those very operations, in which our society has borne so large a part: these considerations, in addition to new demands likely to be made on us from other quarters, all tend to throw us back on a careful examination of our principles, and a not less careful scrutiny into our motives and spirit.

Have we that deep, and full, and irrepressible conviction of the supreme excellence and paramount authority, and, for all the essential matters of religion, entire sufficiency of the written word of God, which we ought to have, and must have, to ensure our laboring in this cause (as we alone can labor with any prospect of success) with unwearied devotion?

Are we so entirely satisfied of the goodness and rectitude of the undertaking in which we are embarked, as still to disregard every form of opposition against which the society, or its agents, have to contend; and which they may yet further expect to encounter, in their attempts to give to God's own creatures the precious record of his truth and love?

Are we prepared to go forward in this great work, with all the patience, self-denial, and long-suffering which become the followers of the meek and lowly, yet untiring Redeemer? And are we prepared still to go forth together, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking? Can we, with the simplicity of little children—can we, as new-born babes, desire, for others as well as for ourselves, the sincere milk of the word, that we may grow thereby?

Are we prepared to do all this out of pity to the souls of men perishing for lack of knowledge, and out of reverence for the Father of Spirits—our Father in heaven—concerning

whose name we pray so constantly that it may be hallowed, and who has magnified his word above all his name; out of love, moreover, to that adorable Redeemer, whose death is the foundation of our highest hopes, and whose sufferings and subsequent glory the angels desire to look into—doing it still in humble dependence on God the Holy Ghost, to illumine and quicken the hearts of men, and render effectual to their salvation the truths contained in the written word?

Are we thus prepared, with christian fortitude, yet with christian meekness—in a spirit of zeal and lofty enterprise, yet, at the same time, of faith, humility, and prayer; laying aside inferior differences; one in effort, and, as it respects this object at least, one in heart—are we prepared thus to come and consecrate ourselves afresh to this service?

All things around and beyond us, in the moral and spiritual state of mankind, seem to bid us advance. The call to go forward is too loud to be misunderstood; too piercing and solemn to be resisted. Necessity is laid upon us: we dare not go back: we must not even halt. Let us place before ourselves the wide and still enlarging field of our labors: let us conceive of the benefits, temporal and everlasting, which may be looked for, should a merciful God continue to smile on our work: let us think of our responsibilities, and then of our prospects and hopes; and, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, let us be warned never to rest, till, having planted our foot on every shore, and given the Bible in every tongue, we can point to the open volume, and exclaim—

“O EARTH! EARTH! EARTH! HEAR THE WORD OF THE LORD.”

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SOUTH AFRICA.—Doct. A. E. Wilson, of the Zoolu mission, near Port Natal, arrived at New York on the 8th of September, having taken passage by way of Rio Janeiro, and being about three months on the passage. It will be remembered that the troubles between the Dutch farmers and the native tribes had twice compelled Doct. Wilson and his associates to abandon their work and remove from the stations they occupied. Uncertainty as to when the way might be open, in the course of divine providence, for him again to enter on his missionary work in that quarter, led him to return to the United States. Since his arrival he has offered his services for the West-African mission at Cape Palmas, and has been appointed to that field.

CONSTANTINOPLE.—Mr. Dwight and two children, whose departure from Constantinople, and arrival at Marseilles were mentioned in the last number, arrived at Philadelphia on the 12th of October.

CHINA.—Mr. Abeel, whose impaired health compelled him to suspend his missionary labors for the Chinese, and return to the United States in the autumn of 1833, re-embarked at New York, on board the ship Morrison, bound for Canton, on the 17th of October, with a view to entering again on the missionary work.

On the evening of the 15th a meeting preparatory to the embarkation was held in the Middle Dutch Church, at which the instructions of the Prudential Committee were delivered to Mr. Abeel by one of the Secretaries. An address was delivered to Mr. A. by the Rev. Dr. Bethune of Philadelphia, accompanied by appropriate devotional exercises.

JAVA.—By a letter dated at Batavia, on the 2d of July, information is received that Mr. Ennis, with the advice of his missionary brethren, had gone on a tour to the island of Bali and that part of Celebes inhabited by the independent Bugis, for the purpose of ascertaining the practicability and expediency of establishing a mission in that quarter. The restrictions un-

der which himself and his associates would be compelled to labor in Java, if they should remain there, and indeed in most parts of Netherlands India, rendered it important for them to seek for some other field.

SOUTHERN INDIA AND CEYLON.—On the 18th of April Mr. Cherry writes from Madras, that Doct. Steele and himself were about to embark at that place for Singapore, with the hope that the health of the former, which was seriously impaired, might be restored by the voyage.

Mr. Winslow writes from Madras on the 29th of May, that the mission there had recently purchased the extensive printing establishment of the English Church Missionary Society in that city, embracing eight printing-presses, one lithographic press, about fifteen founts of types for printing in the English, Tamil, and Teloo-goo languages, with the requisite apparatus and furniture for an office; also one hydraulic press; also a type-foundry, with all the requisite facilities for making type in the languages named above; also a book-bindery, with the necessary facilities for conducting that branch of book-making. All parts of the establishment are in order for carrying forward the manufactory of books on an extensive scale. The establishment has been heretofore used principally for multiplying copies of the Scriptures, religious tracts, and school-books in the native languages, and to a considerable extent, in connection with Bible and tract societies. It will be employed in a similar manner in future. The terms on which the purchase was made are thought to be favorable.

It has been a part of the plan of the Committee, from the commencement of the mission at Madras, to occupy that place as the site of an extensive printing establishment for the use, not only of the mission there, but also of that at Madura and the vicinity, for which it possesses preeminent advantages.

SANDWICH ISLANDS.—Letters have been received from Honolulu bearing dates as late as April 26th. 1838. Mr. and Mrs. Richards arrived at that port in the barque *Suffolk* on the 27th of March, after a passage of 139 days.

Respecting the spirit of religious inquiry and hopeful turning to God which, as stated in the last number and on a previous page of this, seemed, two months earlier to be prevailing at all the islands, Mr. Bingham, writing on the 26th of April, remarks—

The Lord has condescended to bless the preaching of the gospel by your missionaries here to an unusual degree, and we are all ready, with united voice, to glorify God for his

goodness, and for his wonderful works among the Sandwich Islanders, by the power of his word and Spirit, manifested freely at all the stations at the present time, and wherever the truth is proclaimed. To our latest breath, and to eternity, there will be occasion to remember this year of the right hand of the Most High. The Spirit of God is showered down upon the whole extent of the Sandwich Islands; and those of us who have seemed to think that the gospel could hardly gain a lodgment in the hearts of this people, because of their alleged stupidity, or ignorance, or want of conscience, are now constrained to admit that they can be as readily affected by the word and Spirit of God as any class of men with whom we have been acquainted. About 500 have been recently selected on this island (Oahu) for admission to the church, and in part admitted; and on Hawaii nearly 3,000 have been admitted within the last year. There may be much chaff and many tares in this mass—many who, on trial, may be found to need to be converted lest they perish; yet, we trust, Christ has a precious seed among them, a chosen flock, redeemed by his precious blood, who hear his voice, and shall never be plucked out of his hand.

I have preached the last four days seven times, traveling in this district twenty-five miles, the first and the last time to the regular congregation here, very large; and once standing on the threshold of Mr. Smith's large school-house, and addressing a congregation twice as large as could be accommodated within. A mother and a daughter came last Sabbath twelve miles to hear me and returned home the same day. The next day when I visited their place and preached, the little girl came to me after the services were ended, and said she had forsaken her sins and now chose the Lord. Last evening a man and his wife came here from that place, where there has been little attention heretofore given to religion, both professing to have chosen the Lord recently. The woman has come often lately and I have some hope that she is a true convert. She seems humble, tractable, and grateful; and says, with every appearance of sincerity, that she does repent and believe on Christ, and desires to serve him faithfully. This is one example out of hundreds under my own eye. The protracted meeting here about the time of Nahienaena's funeral appears to have been crowned with many fruits; and a meeting held here the commencement of the present year promises to turn out a still richer harvest. We ought to expect the gospel, "the power and wisdom of God," to produce great and happy effects when it is proclaimed in its naked simplicity. In these effects we rejoice.

CHEROKEES.—Doct. Butler, who has been employed by the chiefs to serve as physician for one of the companies of emigrants, writes from near McMinnsville, Tennessee, on the 10th of October that the Cherokees were suffering severely from sickness. It was estimated by those having the best opportunity to judge, that two thousand or more, out of 16,000, had died since they were taken from their homes to the camps in June last; that is one eighth of the whole number, in less than four months.

NESTORIAN MISSION.

A Physician needed.—It is found expedient for Doct. Grant to leave Ooroomiah, in consequence of the climate not agreeing with his constitution; and the Committee have instructed him to commence another station among the Nestorians on the western side of the Koordish mountains, in Mesopotamia. A physician is therefore needed to take Doct. Grant's place at Ooroomiah in the spring. He should possess health, devoted piety, a good address, an amiable disposition, great prudence, a competent knowledge and skill in his profession, and an aptitude in giving instruction. Friends of the cause, acquainted with such physicians, may render an important service to the mission among the Nestorians by directing their attention to this notice.

SYRIA.

A physician and a printer are needed for the mission in Syria. The printing will be in the Arabic language, from a new and much improved type, the punches for which were made by Mr. Hallock, with the assistance of Mr. Smith, at Smyrna. The type is now casting, under Mr. Smith's superintendence, in Germany.

Donations.

RECEIVED IN OCTOBER.

<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Chatham, A widow's mite,	1 12
West Barnstable,	38 88—40 00
<i>Berkshire co. Ms. Aux. So.</i>	
Egremont, Coll.	25 00
Great Barrington, A bal.	5 00—30 00
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Bellville, La.	31 00
Newburyport, Quar. coll. in Mr. Stearns's so.	69 00
West Newbury, 1st par. mon. con.	3 00—103 00
<i>Franklin co. Vt. Aux. so. C. F. Safford, Tr.</i>	
Bakersfield, Cong. chh.	5 50
East Berkshire,	6 00
Fairfax, A friend, 1; I. S. 1;	2 00
Fairfield, Cong. chh.	4 00
Sheldon, W. Morse,	1 00
St. Albans, Cong. chh. 130; Mrs. F. B. Brainard for fem. sch. at Maui, 50; I. Hoyt, for <i>Romeo Hoyt</i> , Ceylon, 30; chil. of water. asso. for hea. boy at Sandw. Isl. 20;	220 00
Swanton, Benev. so.	30 00—258 50
<i>Franklin co. Ms. Aux. So. F. Ripley, Tr.</i>	
Barnardston,	6 60
Buckland, Gent. 38,42; la. 33,83; mon. con. 10; a bal. 1,08;	83 33
Charlemont,	85 28
Colerain, Coll.	26 00
Conway, Gent. 222,71; la. 61,95; mon. con. 30; gent. so. 23;	337 66
Gill, Mon. con.	9 32
Greenfield, Do. 192,62; 1st cong. so. 26,06; 2d do. la. 31,20;	179 88
Hawley, Gent. 19,45; la. 11,84; 1st par. gent. 40,08; la. 13,54; W. par. gent. and la. 21,56; comprom. law suit, 12,27; M. Marsh, dec'd, 2;	120 74
Heath,	48 83
Leverett, S. cong. so.	17 32
Montague, Cong. so. 32,59; gent. and la. 17,55; mon. con. 4,23;	54 37

Northfield, Trin. so.	15 00
Shelburne, Gent. 64,33; la. 52,62;	116 95
Sunderland, Gent. and la. 98,65; mon. con. 82,58;	181 23
Warwick, Gent. 12,25; la. 16,61; mon. con. 4,59; A. Root, 2;	35 45
	1,317 96
Ded. loss on uncur. notes,	2 00—1,315 96
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, H. Whittelsey, for ed. of a youth in Persia,	20 00
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
Cabotville, Mon. con.	25 00
Chicopee Falls, Mr. Clark's so.	
73,89; Rev. D. Clark, 13;	86 89
East Long Meadow, Mon. con.	15 00
Long Meadow, Gent. 37,97; la. 24,07;	62 04
Springfield, 1st par. gent. and la.	128 00—316 93
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Bristol, Gent. 115; la. 94,69;	209 69
Burlington, Gent. 20,16; la. 16,67;	36 83
Canton, Gent. 56,01; la. 42,57;	98 58
East Hartford, La.	100 00
East Windsor, Wapping so. coll.	
26,71; mon. con. 6; N. so. coll.	
46,16; class in sub. sch. 2;	80 87
Enfield, Gent.	51 75
Farmington, Indiv.	45 00
Granby, Gent. 35; la. 13,43;	48 43
Hartford, N. so. gent. 993,25; la. 154,41; S. so. gent. 512,75; Mrs. H. Patton, 30, la. 159,87; W. so. la. 65,43; 4th chh. gent.	
238,37; la. 76,69;	2,230 77
Manchester, E. Steele,	1 32
Simsbury, Coll.	34 82
Suffield, Gent.	43 25
	2,981 31
Ded. s. notes and loss on unc. bills,	5 06—2,976 25
<i>Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.</i>	
Berlin, New Britain, Gent. 174,48; la. 86,15; sew. so. 10; chil. 1,03; Kensington, gent. 24,63; la. 31,84; to constitute HEZEKIAH STANLEY an Hon. Mem; Worthington, gent. and la. 158,18; mon. con. 18;	504 31
Chatham, 1st so. gent. 36,52; la. 20,25;	56 77
Durham, A friend,	20 00
Gloucester, S. chh. coll. 54,25; Ensbury, la. 13,46;	67 71
Middletown, S. cong. chh. coll. 40,52; sub. sch. 30; Upper M. Gent. 31,25; la. 31,85; mon. con. 13,31; sub. sch. for Nestorians miss. 7,21; Middlefield, La. 25; Westfield, Gent. 10,12; la. 12,21; mon. con. 3,15;	204 62
Southington, Gent. 333,58; la. 124,85;	458 43
Wethersfield, 1st so. chh. coll. 167,30; Rocky Hill, gent. 23,24; la. 39,16; Newington, Gent. 30,25; la. 47,75; young la. Eunean so. 17,73; mon. con. 31,50;	303 55—1,675 39
<i>Hillaboro' co. N. H. Aux. So. R. Boylston, Tr.</i>	
Lyndeborough, Gent. 50,36; la. 35,64; mon. con. 14,44;	100 44
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Bethlem, Coll.	142 71
Bridgewater, Do.	31 29
Cornwall North, Coll. (of which to constitute REV. NATHANIEL M. URMSTON an Hon. Mem. 50;) 130; South, coll. 58,91; mon. con. 4;	192 91
Goshen, Coll. 165,42; mon. con. 30,11; fem. bible so. for two fem. chil. at Maui, 40;	235 53
Harwinton, Coll. 52,50; mon. con. 9;	61 50
Litchfield, 1st so. coll. 325,03; fem. juv. so. 100; to constitute	

Rev. JONATHAN BRACE and Miss ANN P. CABLE Hon. Mem. Misses S. and M. Pierce, 60; South Farms so. coll. 122,37; Northfield, Coll. 25; 9; cent so. 11,79; mon. con. 3,12; Milton so. 5;	652 30	Middlebury,	
New Milford, Coll. 222,67; Elizabeth H. Sterling, dec'd, 5;	227 67	Milford, 1st so. gent. 65,22; la. 58,72; sub. sch. miss. asso. for Milford sch. Ceylon, 30; coll. 42,02; a fam. 15; 2d so. 43,50; united mon. con. 29,63;	45 92
New Preston, Coll. (of which to constitute Rev. BENJAMIN B. PARSONS an Hon. Mem. 50;)	174 86	Naugatuc,	284 09
Norfolk, Coll.	235 75	North Milford, Gent. 35,33; la. 23,22; mon. con. 6,18;	35 78
North Canaan, Mon. con. 27,50; coll. 35,50;	63 00	Prospect,	65 29
Plymouth, 1st so. Coll. 122,78; mon. con. 35,56; sub. sch. 5,82; Terryville, Coll. 121,23; mon. con. 46,18; to constitute Rev. NATHANIEL RICHARDSON an Hon. Mem.; Hollow, So. 122,66; mon. con. 64;	518 25	Waterbury, Gent. 117,87; la. 78; mon. con. 21,13;	18 85
Roxbury, Coll.	62 00	West Haven, Gent.	217 00
Salisbury, Coll.	113 35	Wolcott, Fem. so.	34 50
Sharon, Coll. 112,25; a lady, 50; a gent. for David R. Gould, Ceylon, 24; Ellsworth so. 5,91; South Britain, Coll. 101,86; mon. con. 11,56;	192 16	Woodbridge, Gent. 54,57; la. 47; mon. con. 24,72;	10 47
Southbury, An. sub. 94,44; Rev. W. H. Whittemore and fam. 20; fem. cent so. 11,53; mon. con. 4,03;	112 42		126 29
Torrington, Coll.	130 00		1,142 13
Warren, La. benev. so.	108 03	Ded. for an. report of aux. so.	11 00-1,131 13
Washington, Coll. 158,82; mon. con. 3,18;	80 75	New York City and Brooklyn, Aux. So.	
Watertown, Coll. 123,27; mon. con. 38,67; sub. sch. 6,12;	162 00	W. W. Chester, Tr.	
Winsted, Coll.	168 06	(Of which fr. Mrs. M. Clark, to re-establish a sch. in Ceylon, 30; fr. W. Belden, Jr. for William M. Belden, Ceylon, 20;)	305 08
Woodbury, N. coll. 83,79; young la. cir. of indus. 5; S. coll. 126,43; fem. benev. so. 20,27; mon. con. 13;	52 00	Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Gen. contrib. at ann. meeting,	948 48	East Medway, Mon. con. 50,59; la. so. 47,59; av. of jew. 37c.	98 55
	4,100 76	West Medway, Coll. 21,14; la. 13; Mrs. I. Partridge, 10;	44 14-142 00
		Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
		Bozrah, Gent. and la. 42,86; mon. con. 20,18;	63 04
		Bozrahville, Gent. and la.	40 00
		Colchester, Gent. 68,65; la. 50,03; sub. sch. 19,43; Borough, Mon. con. 47,06; South, 2,50;	187 67
		Franklin, Gent.	5 52
		Lebanon, 1st so. gent. 23,50; la. 38,90; mon. con. 18,80; Mrs. A. Fitch, 80; Goshen, Gent. 29,52; la. 41,32; mon. con. 21,50; Exeter, Gent. and la. 27,10;	280 64
		Lisbon, Hanover, Gent. and la. 33,44; mon. con. 45,93;	79 37
		Montville, 1st so. la. 40,50; Mohegan, Gent. and la. 19,55; Miss Morgan, 10;	70 05
		Norwich, 1st so. la. 43,81; Chelsea, Gent. 341; la. 165,87;	550 68-1,276 97
		Palestine Miss. So. Ms. E. Alden, Tr.	
		Public coll.	27 99
		Abington, S. par. mon. con.	22 00
		Braintree, 1st par. la.	60 00-109 99
		Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
		Castleton, Mon. con. in cong. chh.	24 50
		Fairhaven, C. B. S.	3 00
		Middletown, Mon. con. in cong. chh.	8 75
		Poultney, Cong. chh. and so.	50 00-86 25
		Valley of the Mississippi, Aux. So.	
		W. T. Truman, Tr.	
		Western Reserve aux. so. By Rev. H. Coe,	
		Cuyahogaco Strongsville, Mon. con. 9,46; s. s. chil. for schs. in India, 5,25; Genaga co. Hamden, 2,50; Thompson, 5; Huron co. Florence, Mon. con. 3; Huron, do. 3; Monroeville, 2,50; Paris, 35,60; Rugles, 8; Sandusky City, la. av. of jew. 50c. Medina co. Wardsworth, Rev. J. Talcott, 3; Portage co. Aurora, 4; Brimfield, 15; Hudson, W. Res. col. mon. con. 10,19; E. Strong, 5; Rootstown, 7; Tallmadge, Fem. so. 31,36; Windham, La. asso. 13; Ded. of \$30 ack. in Nov. 3; Lorain co. Amherst, 1; Wellington, 1;	162 36
		By T. P. Handy, Agent,	
		Berlin, Chh. 11,50; Chester, Mon. con. 11; Cleveland, Mon. con. 72,14; coll. 39,45; Mrs. J. S. 3,50; Newbury, Mon. con. 30; Sheffield, do. 19; Thompson, Chh. 9; Unionville, Mon. con. 22,08; Windham, Chh. 20;	231 27-393 63

<i>Windham co. Vi. Aux. So. A. E. Dwinell, Tr.</i>	
Balance,	96
Brattleboro', E. Vill. Mon. con.	82 00
Grafton, 24; so. of indus. 1,25;	25 25
Halifax, Fem. char. so.	16 00
Londonderry, Mon. con.	3 29
Rockingham, Do.	1 50
Townshend, Mr. Graves's so.	
24,09 la. 13;	37 60
W. Westminster, Mr. Field,	1 00—167 09
<i>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</i>	
Canterbury, Gent. 39,25; la. 43,64;	
for re establishment of schs. in	
Ceylon, mon. con. 15,42;	98 31
Chaplin, Gent. 21,56; la. 31,56;	
mon. con. 10;	63 12
Hampton, Gent. 28; la. 29,58;	
av. of jew. 56c.	58 14
Mansfield South, Gent. 58,52; la.	
52,57; mon. con. 23;	134 00
Plainfield, Gent. 22,23; la. 74,10;	
mon. con. 21,77; chil. 1,44;	129 54
Scotland, Gent. 32,25; la. 26; mon.	
con. 6,55; av. of jew. 42c.	67 22
Voluntown and Sterling, Gent.	
5,50; la. 23;	27 50
Westminster, Gent. 30,88; la.	
29,15; mon. con. 5;	65 03
Willimantic, La. 18,06; mon. con.	
4,75;	22 83
Windham, Contrib. 28,50; mon.	
con. 11,50;	40 00
	705 78
Ded. loss on unc. notes,	2 18—703 60
<i>Worcester co. Central, Ms. Aux. So.</i>	
<i>H. Wheeler, Tr.</i>	2,500 00
<i>Total from the above sources,</i>	\$18,803 48

VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Anaherst, Ms. J. Borland,</i>	25 00
<i>Andes, N. Y. Mon. con.</i>	10 00
<i>Andover, Ms. Sew. so. for Greek sch. at</i>	
<i>Argos,</i>	60 00
<i>Baltimore, Md. 5th presb. chh. 83; mon. con.</i>	
<i>94; sub. sch. for Thomas L. and James G.</i>	
<i>Hanner, Ceylon, 40; a young lady, dec'd,</i>	
<i>20; Mrs. Green, 5;</i>	242 00
<i>Bangor, N. Y. Cong. chh.</i>	8 00
<i>Bedford, N. Y., A lady,</i>	6 00
<i>Bloomfield, N. J. Presb. chh. 97,22; mon.</i>	
<i>con. 25,13; miss. so. in fem. sem. for Har-</i>	
<i>riet B. and Maria H. Cook and Mary Sey-</i>	
<i>mour, Ceylon, 40 l. Crane, 50;</i>	212 35
<i>Boston, Ms. Miss HANNAH VIRGIN, which</i>	
<i>constitutes her an Hon. Mem. 100; S. A.</i>	
<i>D. for Joshua Dunforth, Ceylon, 20;</i>	129 00
<i>Brookline, Ms. A friend, for schs. in Ceylon,</i>	10 00
<i>Brunswick, Me. Rev. L. Pennell,</i>	20 00
<i>Cambridge, N. Y. Mon. con. in 1st U. P.</i>	
<i>cong. 42,82; J. Green, av. of cloth, 10,50;</i>	
<i>Miss M. King, 5;</i>	58 32
<i>Cambridgeport, Ms. Young la. miss. so. (of</i>	
<i>which for William A. Stearns, Ceylon, 20);</i>	
<i>26,46; juv. miss. so. in sub. sch. for schs.</i>	
<i>in Ceylon, 15,56; S. Lovejoy, 25;</i>	67 02
<i>Candea, Me. Fem. miss. so.</i>	22 00
<i>Carlisle, Ill. Presb. chh. mon. con. 20,58;</i>	
<i>ackn. in June as fr. Alton.</i>	
<i>Castine, Me. Mon. con. in Mr. Beckwith's</i>	
<i>chh.</i>	23 00
<i>Centerville, N. Y. So. by Rev. P. B.</i>	12 40
<i>Cinton, N. Y. United fem. so. for a sch. in</i>	
<i>Bombay, 43,17; sab. sch. miss. so. for a</i>	
<i>child at Bankok, 20;</i>	63 17
<i>Cornish, N. H., J. Ripley, to constitute Mrs.</i>	
<i>FLORELLA M. RIPLEY an Hon. Mem</i>	100 00
<i>Dedham, Ms. Ladies of Dr. Burgess's chh.</i>	
<i>and so. to constitute Rev. EDENEZER</i>	
<i>BURGESS an Hon. Mem.</i>	75 00
<i>Dracut, Ms. Coll. in cong. chh. and so.</i>	38 75
<i>Durham, N. Y. Coll. 12,42; fem. cent so.</i>	
<i>29,54;</i>	41 96
<i>East Beth, N. H. 1st chh. and cong.</i>	21 33

<i>East Hampton, N. Y. Coll.</i>	21 00
<i>East Luncheon, N. Y.</i>	8 25
<i>Elizabethtown, Williams Farms, N. J. Union</i>	
<i>fem. miss. so. for David Magie and Nicho-</i>	
<i>las Murray, Ceylon,</i>	35 00
<i>Ell-worth, Me. A friend,</i>	7 00
<i>Fish House, N. Y. Dea. B.</i>	50
<i>Fitchburg, Ms. Mon. con. to constitute Rev.</i>	
<i>EDENEZER W. BULLARD an Hon. Mem.</i>	50 00
<i>Fly Creek, N. Y. For Tracy sch. in Ceylon,</i>	30 00
<i>Fl. Edward, N. Y. Mrs. A. L. Hasbrouck,</i>	
<i>for Ceylon miss.</i>	5 00
<i>Franklinville,</i>	20 00
<i>Frederick City, Md. La. miss. so.</i>	60 00
<i>Fulton, N. Y. La. benev. so.</i>	11 50
<i>Georgetown, D. C. Bridge-st. presb. chh.</i>	
<i>mon. con.</i>	60 00
<i>Georgia, Vt. Miss R. Blatchley,</i>	3 00
<i>Gilbertville, N. Y. Presb. chh. 165,50; fem.</i>	
<i>miss. so. 9; J. T. Gilbert, 50;</i>	224 50
<i>Glens Falls, N. Y. Presb. chh. 15; sab. sch.</i>	
<i>class, for Ceylon miss. 50c. a friend, 7;</i>	22 50
<i>Groton, Ms. Fem. juv. asso. for a boy at the</i>	
<i>Sandw. Isl.</i>	25 00
<i>Hadley, Ms. Sab. sch. class, for Sandw. Isl.</i>	
<i>miss.</i>	11 00
<i>Hallowell, Me. A lady, to constitute HENRY</i>	
<i>T. CHEEVER an Hon. Mem.</i>	100 00
<i>Hampton, N. H. Ladies,</i>	21 45
<i>Hannibal, N. Y. Mrs J. K. M.</i>	1 00
<i>Hanover, N. H. Fem. benev. so. for a native</i>	
<i>sch. in Ceylon, 30; theolog. so. Dartmouth</i>	
<i>coll. 15;</i>	45 00
<i>Hardwick, Vt. Rev. JACOB N. LOOMIS, which</i>	
<i>constitutes him an Hon. Mem. 50; D.</i>	
<i>French, 50; L. H. Delano, 50;</i>	150 00
<i>Hartford, Eng. Sir CULLING EARDLY SMITH,</i>	
<i>and Lady CULLING SMITH, which consti-</i>	
<i>tutes them Hon. Mem. 47l. 6s. 8d. to re-</i>	
<i>establish schools in Ceylon,</i>	230 88
<i>Haverhill, Ms. Miss R. Marsh, 10; Miss N.</i>	
<i>Marsh, 5</i>	15 00
<i>Hill-boro' Centre, N. H. Fem. benev. so.</i>	29 22
<i>Hudson, N. Y. Sab. sch. in 1st presb. chh.</i>	
<i>for Waterbury sch. Ceylon,</i>	25 00
<i>Kee-ville, N. Y. Chil. of mater. asso. for</i>	
<i>Abraham D. Brinkerhoff, Ceylon,</i>	13 00
<i>Kensington, Pa. Miss. so. of 1st presb. chh.</i>	33 00
<i>King-borough, N. Y., G. Parsons,</i>	10 75
<i>Kingston, R. I. Mon. con.</i>	14 00
<i>Laurencerville, Pa. Mon. con. in presb. chh.</i>	10 00
<i>Lebanon, N. H. Mon. con.</i>	83 00
<i>Lenox, N. Y., W. Cotton, for Levi N. Cot-</i>	
<i>ton, Ceylon,</i>	20 00
<i>Le Roy, N. Y. Presb. chh.</i>	103 00
<i>Lexington, Va. Mrs. E. Preston,</i>	10 00
<i>Litchfield, Ct. A lady, to revive two schs. in</i>	
<i>Ceylon,</i>	50 00
<i>Livingstonville, N. Y. Presb. chh.</i>	30 00
<i>Lower Providence, Pa. An indiv.</i>	1 00
<i>Lumberland, N. Y. 1st cong. chh. fem.</i>	
<i>miss. so.</i>	1 62
<i>McEwensville, Pa. For a youth at Sandw. Isl.</i>	13 00
<i>Machias, Me. Sub. sch. con. for tracts for</i>	
<i>for dis.</i>	6 00
<i>McKean, Pa. Mon. con. for bible in hea-</i>	
<i>lands,</i>	10 00
<i>Malden, N. Y. Mon. con. in presb. chh. and</i>	
<i>cong.</i>	36 15
<i>Manchester, Vt. Cong. so. 33,02; mon. con.</i>	
<i>in do. 10; do. in Burr sem. 15; juv. so. for</i>	
<i>a child at Sandw. Isl. 30;</i>	88 02
<i>Maricetta, O. Miss S. Jaquith,</i>	10 00
<i>Marlborough, Ms. Mon. con. in union so.</i>	30 00
<i>Masonville, N. Y. Presb. chh. and so.</i>	21 00
<i>Middlefield Centre, N. Y. Presb. chh. to con-</i>	
<i>stitute Rev. ALVAN PARMELEE an Hon.</i>	
<i>Mem. 50; mon. con. 20;</i>	70 00
<i>Milbury, Ms. A dec'd son,</i>	3 00
<i>Mil-rille, N. Y. Cong. so.</i>	15 00
<i>Mobile, Ala. Mr. Russel, for Ceylon miss.</i>	5 00
<i>Monticello, Fla. C. Parish,</i>	3 25
<i>Newark, N. Y. Young people's miss. so.</i>	
<i>which and prev. dona. constitutes J. D.</i>	
<i>POINTER an Hon. Mem.</i>	40 00
<i>Newark, N. J. Mon. con. in 1st presb. chh.</i>	100 00
<i>Newark Valley, N. Y. Rev. Mr. Ford,</i>	10 00
<i>Newburgh, N. Y., A friend,</i>	25 00
<i>New Castle Presb. Bellocree, Chh.</i>	16 78

<i>New Haven, Ct. Young la. benev. asso. for</i>	
<i>Rev. F. Parker, Canton,</i>	33 00
<i>New Lebanon, N. Y. Mrs. C. L. Churchill,</i>	
<i>10; mon. con. 5;</i>	15 00
<i>New Providence, N. J. Presb. cong. 89,68;</i>	
<i>fem. juv. hea. sch. so. for Huldah Little,</i>	
<i>Ceylon, 28;</i>	117 68
<i>New Windsor, N. Y. Presb. chh. a bal.</i>	14 50
<i>New York City, T. Ritter, 11,56; J. H. 10;</i>	
<i>a mite, 10; a friend, 3; less Franklin note, 2;</i>	32 56
<i>North Asher-st, Ms. OLIVER DICKINSON,</i>	
<i>which constitutes him an Hon. Mem.</i>	100 00
<i>Northampton, Ms. Indiv. to complete the</i>	
<i>printing of 10,000 copies of the Psalms at</i>	
<i>the Sandw. Isl. 500; S. Stoddard, 50;</i>	550 00
<i>North Bridgewater, Ms. Three men,</i>	8 00
<i>Northern Liberties, Pa. Central chh.</i>	49 25
<i>North Hadley, Ms. Fem. aux. so.</i>	20 00
<i>Northville, N. Y. Cong. 13; fem. benev. so. 12;</i>	25 00
<i>Old Hill, Ct. Sew. so. 7,50; mon. con. 6,50;</i>	14 00
<i>Oneida co. N. Y., A friend, to re-establish</i>	
<i>schs. in Ceylon,</i>	300 00
<i>Ovondaga Hollow, N. Y. Presb. chh.</i>	24 14
<i>Otisco, N. Y. Coll.</i>	165 02
<i>Philadelphia, Pa. 1st cong. chh. 650; fem. so.</i>	
<i>for ed. of hea. youth, 150; Palmyra miss.</i>	
<i>presb. chh. 90; juv. sew. so. for fem. schs.</i>	
<i>at Bombay, 38; C. S. Wurts, 75; Mrs. J.</i>	
<i>W. Gibbs, 20; Miss Read, for James Read,</i>	
<i>Ceylon, 20; Miss E. Nagler, 15; A. M.</i>	
<i>Reynolds, 10; av. of miss. box at Col.</i>	1,085 16
<i>Kennedy's, 8,50; wes. presb. chh. 8,66;</i>	29 72
<i>Pittsfield, N. H. For. miss. so.</i>	20 00
<i>Pittsford, Vt. Mrs. J. Nourse,</i>	10 00
<i>Portland, Me. J. M. Ingraham,</i>	
<i>Providence, R. I. Male mem. of Richmond-</i>	
<i>st. chh.</i>	84 00
<i>Pattersonville, N. Y. Presb. chh. mon. con.</i>	10 30
<i>Patsam, O. Chh. and so. which constitutes</i>	
<i>Rev. WILLIAM H. BEECHER and LEVI</i>	
<i>WHIFFLE Hon. Mem. 307,50; less prem.</i>	300 00
<i>for draft, 7,5;</i>	8 00
<i>Quogue, N. Y. Rev. N. H. Griffin,</i>	
<i>Richmond, Va. Mrs. A. Burr, 10; Miss H. T.</i>	
<i>Burr, 2; A. James, 50c.</i>	12 50
<i>Rockland, N. Y. Three la. 1,50; s. s. schs.</i>	4 00
<i>37c. D. and S. Waterbury, 2,13;</i>	11 22
<i>Roxbury, Ms. Eliot chh. and cong. mon. con.</i>	51 14
<i>Sag Harbor, N. Y. Coll.</i>	
<i>St. Georges, Del. Fem. benev. asso. for Mrs.</i>	
<i>I. I. Lawrence, Madras,</i>	40 00
<i>St. Johnsbury, Vt. E. and T. Fairbanks</i>	
<i>and Co.</i>	121 60
<i>Salem, Ms. Mem. of Tab. chh. for Ceylon</i>	
<i>miss. 80; sab. sch. in do. a special coll.</i>	
<i>for do. 30,72;</i>	110 72
<i>Sanford, Me. J. Frost, 2d,</i>	6 00
<i>Schoenclady, N. Y. 1st presb. chh.</i>	240 00
<i>Sheffield, Ms. Z. B. Peet,</i>	10 00
<i>Siedon, N. Y. 2d cong. chh. mon. con.</i>	9 61
<i>Shelter Island, N. Y. Mr. Duglass,</i>	1 00
<i>Snoghill, Md. C. H. Mustard,</i>	13 00
<i>South Africa, Rev. G. Champion,</i>	1,041 50
<i>Southwark, Pa. Sam. sab. sch. for ed. in</i>	
<i>Ceylon,</i>	13 00
<i>Spencertown, N. Y., A. Pratt, 20; less dis.</i>	18 70
<i>1,30;</i>	
<i>Stanford, Head Water, N. Y. Mon. con. in</i>	
<i>presb. chh. 10; E. Gilbert, 10;</i>	20 00
<i>Strasburg, Pa. Av. of miss. box,</i>	2 60
<i>Taunton, Ms. La. so. for Diana Isham, Ceylon,</i>	20 00
<i>Thomaston, Me. Oct. 31st,</i>	14 00
<i>Tinerton, R. I. Fem. mon. con.</i>	5 50
<i>Trenton, N. J. Sab. sch. in presb. chh. for</i>	
<i>James T. and Susan Armstrong, Ceylon,</i>	40 00
<i>Troy, N. Y. 2d st. presb. chh.</i>	150 00
<i>Walden, Vt. La. asso.</i>	13 93
<i>Warrior Run, Pa. Fem. ed. so. for ed. of a</i>	
<i>girl in the fem. sem. at Maui,</i>	20 00
<i>Washington City, D. C. 1st presb. chh. for</i>	
<i>support of a missionary to China,</i>	250 00
<i>Waterford, Me. Contrib. in cong. chh.</i>	21 00
<i>Weatherough, Ms. Cong. chh. and so. 247,71;</i>	
<i>J. Leach, 25;</i>	272 71
<i>West Elm, Mo. Mrs. M. Carswell, for Mar-</i>	
<i>garet Carswell, Ceylon,</i>	100 00
<i>Westhampton,</i>	18 42
<i>West Point, N. Y., S. B. Ford,</i>	5 00
<i>Wheatland, N. Y., J. A. McVean,</i>	10 00

<i>White Creek, N. Y. Mrs. M. Billings,</i>	1 00
<i>Wilmington, Ms. A friend,</i>	5 00
<i>Winchester, W. Ten. Mon. con. which con-</i>	
<i>stitutes Rev. THOMAS J. ANDERSON an</i>	
<i>Hon. Mem.</i>	52 50
<i>Worcester so. Ms. A friend,</i>	50 00
<i>Wrentham, Ms. Mrs. M. Pond,</i>	3 00
<i>Unknown, Friends, 100; a friend, 10; do. 10;</i>	190 00
	\$28,094 13

LEGACIES.

<i>Halifax, Ms. Noah Bosworth, dec'd, by Za-</i>	
<i>dock Thomson, Ex'r,</i>	393 00

Amount of donations and legacies acknowledged in the preceding lists, \$28,487 13. Total from August 1st, to October 31st, \$55,357 73.

DONATIONS IN CLOTHING, &c.

<i>Albion, N. Y., A box, fr. la. so. of presb.</i>	
<i>chh. for Mr. Castle, Sandw. Isl.</i>	
<i>Atwater, O. Clothing, fr. la. sew. so.</i>	71 10
<i>Auburn, N. Y., A box, fr. 1st presb. chh.;</i>	
<i>do. fr. Miss S. Oliphant.</i>	
<i>Bennington, Vt. A box, fr. ladies, for Sandw.</i>	
<i>Isl. miss.</i>	
<i>Bloomfield, N. J. A barrel and box, fr. miss.</i>	
<i>so. of fem. sem. for Sandw. Isl. miss.</i>	129 00
<i>Brimfield, Ms. A box, fr. la. sew. so. for</i>	
<i>Dwight,</i>	56 37
<i>Brookfield, Vt. A box, fr. chh. and so. for</i>	
<i>Dwight,</i>	38 00
<i>Hamden, O. Clothing,</i>	27 85
<i>Hamp. Chris. Depos. Ms. Two reams letter</i>	
<i>paper, fr. a friend in Amherst, E. par.;</i>	
<i>a box, fr. la. asso. Plainfield.</i>	
<i>Hartford, Ct. Eight reams of printing paper,</i>	
<i>fr. a friend, 40; a box, fr. la. sew. so. for</i>	
<i>Nathan Strong, Madras.</i>	
<i>Heath, Ms. A box, fr. ladies, for F. Ayer,</i>	
<i>Fon du Lac.</i>	51 50
<i>Homer, N. Y., A box, for Mr. Olmstead,</i>	
<i>Wheelock.</i>	
<i>Hudson, O. Clothing, fr. la.</i>	
<i>Lexington Heights, N. Y.. A box, fr. fem.</i>	
<i>benev. so. ackn in August Her.</i>	32 00
<i>Milbury, Ms. A coat, fr. O. Goodell, for Mr.</i>	
<i>Bliss, Cattaraugus, 15; clothing, fr. la.</i>	
<i>for do.; a coat.</i>	
<i>New York City, (vin.) A barrel of pilot</i>	
<i>bread, for Mr. Bingham, Sandw. Isl.;</i>	
<i>a box, for Mr. Hall, do.</i>	
<i>St. Albans, Vt. A barrel, fr. la. sew. so. for</i>	
<i>Mr. Thurston, Sandw. Isl.</i>	106 64
<i>Shelburne, Ms. A box, fr. ladies.</i>	
<i>South Abington, Ms. A box, fr. sew. cir. in</i>	
<i>Rev. Mr. Thomas's so.</i>	23 00
<i>Springfield, Ms. Paper, fr. David Ames,</i>	24 00
<i>Suffield, Ct. Clothing, etc. fr. la. asso.</i>	
<i>Turin, N. Y., A box, fr. fem. miss. so. for</i>	
<i>Mr. Hyington and Mrs. Barnes,</i>	33 65
<i>Uxbridge, Ms. A box, for Mrs. Rogers.</i>	
<i>Warren, A keg, for Mr. Bliss, Sandw. Isl.</i>	
<i>Wayland, Ms. A box, for the daughter of</i>	
<i>Mrs. Thomson, Bevroot.</i>	
<i>Westford, N. Y., A box, fr. fem. benev. so.</i>	50 04
<i>Windham, O. Clothing and dried fruit, fr. la.</i>	40 13
<i>Winfield, N. Y., A bundle, fr. miss. so.</i>	29 19
<i>Worcester, Ms. Clothing, fr. la. for Mr. Bliss,</i>	
<i>Cattaraugus.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands
Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, etc.
Fullod cloth, and domestic cottons of all kinds.

